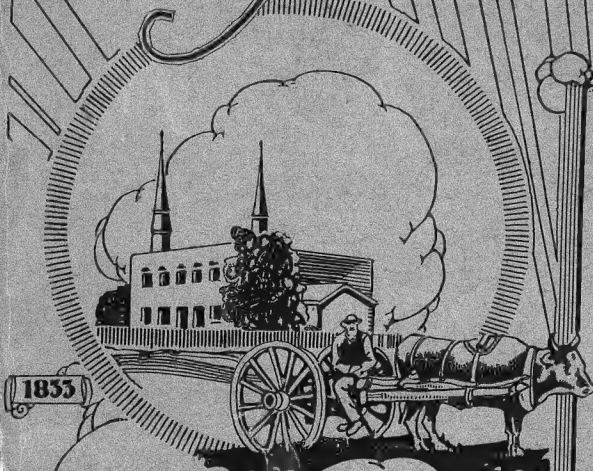


NORTHWEST REVIEW

45th Anniversary

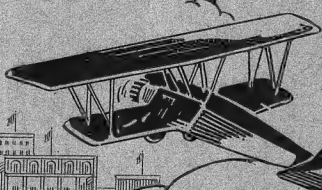


Office of the Lieutenant-Governor Winnipeg

It gives me pleasure to be informed that in the special edition of *The Northwest Review* which is being prepared for its forty-fifth anniversary there will be a record not only of the developments in the Review's own special field of service but of the general growth and progress during these forty-five years, which have made Western Canada so important a part of the Dominion. The life of the Review covers the most important decades of the history of Manitoba, which on July 15th of this year, the sixtieth anniversary of its creation as a Province, celebrated its Diamond Jubilee. The prosperity of Canada as a whole depends very largely on the development of the prosperity of the West. No one who knows Canada can have any doubt of Canada's progress, and no one who knows Manitoba can fail to have faith in this keystone Province.

JAMES D. McGRATH
Lieutenant-Governor of Manitoba

The Bells of the Roman Mission
That call from their turrets
twin,
To the Boatman on the river,
To the Hunter on the plain.
—Whittier



1930

A GREAT RAILWAY WITH GREAT ACHIEVEMENTS

F-I-R-S-T IN ENTERPRISE

FIRST - IN SIZE

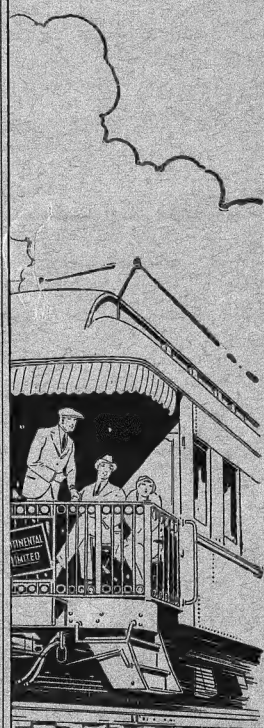
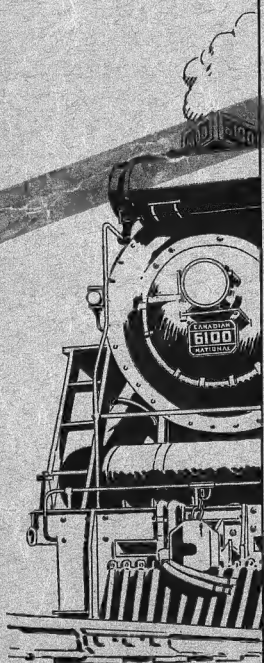
STRONG words—but true! "First in size," because Canadian National is the largest railway system in America, with over 23,000 miles of track, over 108,000 employees, a chain of magnificent hotels, steamships on two oceans, vacation resorts, hunting and fishing camps, a telegraph system, radio stations, an express service.

"First in enterprise"—because Canadian National is alive with the urge to new achievement. It has led the way in new luxury and new efficiency of equipment—first with individual radio reception on its trains . . . first to accomplish telephone connection from a moving train . . . first in oil-electric locomotion . . . first in Canada with single rooms sleeping cars.

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DOOR AND GUIDE THROUGH CANADA
... OUR OFFICES AND PERSONNEL ARE
AT THE SERVICE OF ALL ... CANADIAN
NATIONAL TRAINS, WITH THROUGH
SLEEPERS, TAKE YOU DIRECT TO AND
FROM IMPORTANT CENTRES IN
COMFORT AND LUXURY

Our Motto:

Progress - Courtesy - Service



CANADIAN NATIONAL

THE LARGEST RAILWAY SYSTEM IN AMERICA

Manitoba Department of Agriculture



WHAT IT DOES

AGRICULTURAL SOCIETIES.—Supervision of general lines of work. Financial assistance. Supplying of judges and speakers.

BEEKEEPING.—Licensing of beekeepers. Meetings of apiarists. Inspection of bee diseases. Advice to enquirers.

BRANDS FOR CATTLE AND HORSES.—Allotting and recording of brands for cattle and horses.

CLUBS.—Organization and supervision of Calf, Swine, Poultry, Potato, Grain and Gardening Clubs among the boys and girls of Manitoba.

COW TESTING.—Co-operation with farmers to determine, on the basis of performance, which are the profitable and which the unprofitable cows in the herd.

CREAM GRADING.—Grading of all cream received at Manitoba creameries so as to secure payment for cream on the basis of its real value.

DEHORNING.—Promoting the dehorning of commercial cattle by pointing out the losses from bruising and goring, and by giving dehorning instructions.

DEMONSTRATION POULTRY FLOCKS.—Directing the up-building of high producing flocks.

DEMONSTRATION AND EXPERIMENTATION.—Demonstration and experiments on farms at Killarney and Birtle of the best agricultural practices for these districts.

DISPLAYS OF MANITOBA PRODUCTS AT EXHIBITIONS.—During recent years the Department has encouraged Manitoba live stock owners, butter makers, grain growers, beekeepers and gardeners to exhibit at the leading exhibitions of Canada. Their success has been remarkably satisfactory, and much desirable publicity has resulted therefrom.

EDUCATIVE DISPLAYS AT FAIRS.—Taking advantage of our public exhibitions to place before the public, in demonstration booths, the most advanced agricultural ideas.

EMPLOYMENT.—Supplying workers for farmers and other types of employers. Effort is made to find the best worker for each job, and the most suitable job for each worker. A service which considers the interests of both employer and employee. This is carried on through the Employment Service of Canada, maintained co-operatively by the Dominion and Provincial Governments. Offices are situated in the following Manitoba cities and towns: Winnipeg, Brandon, Portage la Prairie, Dauphin. Service free.

FIELD CROP IMPROVEMENT.—Introduction of registered seed, field crop competitions, summer fallow competitions, plowing matches, Junior Seed Growers Clubs.

HOME ECONOMICS EXTENSION WORK.—Short courses on Foods, Clothing and Household Management.

HORTICULTURE.—Meetings addressed. Experimental work of special sorts. Inspection of nurseries for diseases, and licensing of nurseries.

IMPLEMENT DEALERS ACT.—Filing price lists of all sorts of farm machines and repairs therefor.

INSPECTION OF CREAMERIES AND CHEESE FACTORIES.—Checking up all the butter and cheese factories and milk-receiving and skimming stations to see that the provisions of the Manitoba Dairy Act are enforced.

LIVE STOCK IMPROVEMENT.—Improvement of herds through better methods of breeding and feeding. Clubs among boys and girls. Field days.

MISCELLANEOUS.—Rendering service on many miscellaneous matters relating to agriculture. Frequently of an emergency or special nature.

PUBLICATIONS.—Publishing and distributing literature on many phases of Manitoba agriculture and home-making. Lists of literature sent free to Manitoba residents on request.

PURCHASE AND SALES ACT.—Sale of pure-bred bulls, rams and boars and approved bacon type sows on a half cash and half credit plan to approved applicants.

POULTRY BANDING AND CULLING.—Culling of farmers' flocks to eliminate the non-layers. Also inspection and banding of turkeys so as to indicate merit.

RENTING BULLS AND BOARS.—Renting bulls and boars upon a well-defined plan to clubs and associations.

SCRUB SIRE.—Campaigns for the elimination of scrub bulls, boars, rams and stallions, which have proved so great a detriment to live stock improvement.

SHORT COURSES AND MEETINGS.—Organizing and supplying speakers on various subjects.

SPECIAL CARS.—Fitting up and operating special lecture and display cars on such matters as live stock improvement, forage crops, better seed, and other agricultural matters.

STALLION ENROLMENT.—Inspection and enrolment of all stallions standing for public service.

STATISTICS.—Compiling statistics on all phases of agricultural production.

TRAINING GROUPS IN STOCK JUDGING.—Organizing and training groups of boys in the art of judging live stock. Supervising the Farm Boys' Camp at the Provincial Exhibition.

TUBERCULOSIS FREE AREA.—Encouraging the establishment of tuberculosis free areas in the province. Already 2,931 square miles so organized.

VETERINARY STUDIES.—Investigations as to prevalence of parasitic infestations and infectious (but not contagious) diseases among animals.

WEED CONTROL.—Supervision of municipalities in their administration of the Noxious Weeds Act. Weed Inspectors' conferences and other meetings and educational work on weed control. Experimental control plots. Studies of life history of weeds.

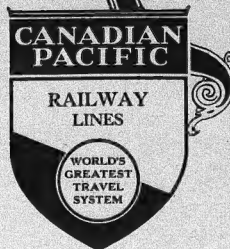
WOMEN'S INSTITUTES.—General Supervision; Speakers; Financial assistance.

*Correspondence in relation to any of the above matters may be addressed to the
Manitoba Department of Agriculture, Winnipeg, Manitoba*

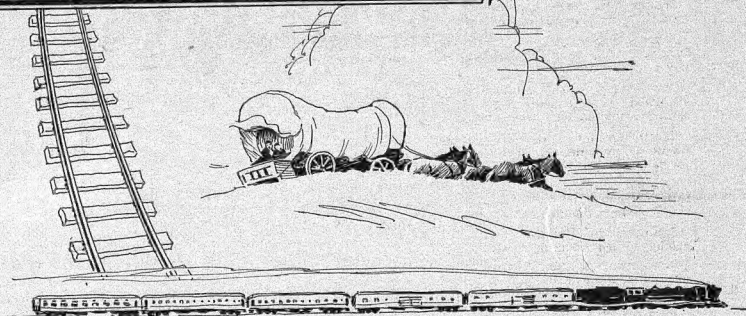
HON. ALBERT PREFONTAINE

Minister of Agriculture and Immigration

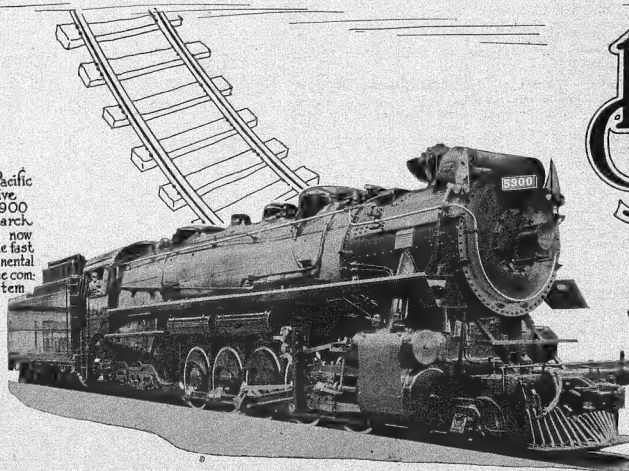
1877



Countess of Dufferin C.P.R. Engine No. 1, first locomotive to operate in Western Canada brought to Winnipeg by Red River barge in 1887 to run between St. Boniface and Emerson.



Canadian Pacific locomotive Number 5900 latest monarch of the rails, now in use on the fast trans-continental trains of the company's system.



1938

Canadian Pacific

foreword---

THE Publishers of the NORTHWEST REVIEW and its allied weeklies desire to offer to their many-thousand readers this token of appreciation and thanks in the form of an historical retrospect, covering forty-five years of uninterrupted service in the cause of religion and polity in this Dominion.

THE NORTHWEST REVIEW is the Nestor of the Catholic Press in the whole Canadian West. Its first issue was sent to the Catholic Homes of the Three Prairie Provinces on August 29, 1885, and the present Jubilee Number is designed to be commemorative of the labours of priests and laymen; for both clergy and laity have loyally striven to lay the foundation for the spiritual evangelization and material advancement of this beloved land which we call our own.



His Excellency The Most Reverend ANDREAS CASSULO
Titular Archbishop of Leontopolis
Apostolic Delegate to Canada and Newfoundland

The Catholic Church in Western Canada

By FATHER MORICE O.M.I.

PREPARATION

"The history of the Catholic Church in Western Canada is the history of deeds of heroism, devotion to duty under the most untoward circumstances, stirring adventures and hair-breadth escapes scarcely paralleled in modern times." Such are the opening words of our original work on that subject. We can find no better ones to commence this short sketch of the same.

On the other hand, *magnus esse vis? a minimo incipit*, do you wish to become great? begin by being very small, says Saint Augustine. Do you think of constructing an edifice of great height? be careful to give it humble foundations. For the greater the mass to be raised, the lower must these be.

This is a wise maxim which the divine hand of Him who established His Church on our broad plains followed to the letter. Nothing humbler than its origin: one priest accompanying a handful of fur traders, whom succeeded another who, by his death and burial, was to be the mustard seed of the Church in Western Canada. And that seed, "which is the



BISHOP PROVANCHER
First Bishop in the West

least indeed of all seeds," having been sown in the western wilderness, was to become a plant "greater than all herbs," a tree "so (high) that the birds of the air," that is, thousands of souls, were to "come and dwell in the branches thereof" (*Matt., XIII, 32*).

The very first priest to whom we allude was the Jesuit Charles Michael Messager; the leader of that handful of fur traders, the *Sieur Pierre Gaultier de Varennes de Lavendrye*, a worthy Frenchman of noble birth who, after having fought for his king in France, had been commissioned to explore the unknown stretches to the west of New France and endeavour to find a way to the *Mer de l'Ouest*, to-day the Pacific Ocean, beyond a continent which was believed to be much narrower than it is.

Fr. Messager was but the harbinger of the real seed of the Western Church. He merely accompanied de Lavendrye to the Lake of the Woods, on the outskirts of the great plains, on which Fort St. Charles was established in the autumn of 1732. That seed which, after being buried in the ground, was in the course of time to germinate and become the great Church to which we belong, and the funeral of one of whose leaders was, but a few weeks ago to cause such a stir in civil as well as ecclesiastical circles, was the Rev. Jean Pierre Aulneau de la Touche, another Jesuit better known to-day under the shortened name of Fr. Aulneau, who reached Fort St. Charles in the summer of 1735, full of plans for the conversion of the natives of the western immensities.

These were the Saulteux and the Crees, two great tribes of the same aboriginal family, nomadic and wild, who roamed from the rocky and timbered wastes of what is now Central Canada to the territory of the Blackfeet, a warlike division of the same Algonquin stock in what has become southern Alberta. Furthermore, constantly receding from their original seats along the Assiniboine R., were the Indians of that name, who were nothing but an offshoot of the great Sioux family of the South.

Fr. Aulneau thought of evangelizing those tribes. All he could do was to die at the hands of marauding Sioux, brothers, though deadly enemies, of the Assiniboines, who annihilated his party, Jean-Baptiste de Lavendrye, the eldest son of the great explorer, and 19 voyageurs, on an island of the Lake of the Woods, on the 8th of June, 1736.

This was a terrible blow to older de Lavendrye, but did not discourage him. With admirable self-restraint, he quieted down the natives who were eager to avenge by war the death of his son and priest. This truly great man thought of nothing but the furtherance of the explorations entrusted to him, which he did by moving west and founding posts as bases of operations, first at the confluence of the Assiniboine with the Red River, Fort Rouge (1738), then Fort la Reine, on the former stream, and others through his son.

On the other hand, a Fr. Claude Godefroy Coquart, S.J. had taken the place of the massacred priest in 1741. He was the first minister of religion to see the site of present Winnipeg and reside at Fort la Reine, where he saw *Portage-la-Prairie*. But his sojourn there was of short duration, and when de Lavendrye had himself been replaced in the West by a fiery soldier, Jacques de Saint-Pierre, another priest, Fr. de la Morinie, was sent in the summer of 1750, who himself remained only one year at Fort la Reine.

Historical truth bids us remark that those clergymen were but the precursors of the real founders of the Western Church, who put it on a permanent footing. They were indeed the chaplains of the fur traders and their men, and there is no evidence of their having ever as much as attempted to evangelize the natives, whose idioms they did not have time to learn.

ESTABLISHMENT

New France having passed into the hands of the English in 1760-63, her annex of the West naturally followed suit, and all the representatives of the Catholic Church there momentarily withdrew from the country. This withdrawal visited only by stray fur traders and then gave permanent hospitality to members of two antagonistic companies, that named after its original seat, Hudson Bay, where the employees were English and mostly Protestant, and that called for the North-West, which originated in Montreal and whose servants were almost all French-speaking and Catholic.

Then a noble Scottish lord, the Earl of Selkirk, having tried to establish on the Red and near the Assiniboine a colony of Scotch and Irish, half of whom were originally Catholic, he incurred the enmity of the North-West Company, who claimed that a white settlement there spelt the ruin of the fur trade, in reality because Selkirk was a powerful shareholder of the opposite corporation, from which he had acquired his land.

The Red River Colony had for its first governor an upright Catholic, Miles Macdonell, whom his opponents ultimately arrested and deported to Canada, there to be, they pretended, judged for the wrong he had done them by putting an embargo on the exportation of food which was necessary to the sustenance of his settlers. Shortly after, on the 16th of June, 1816, the whole trouble culminated in the famous battle of Seven Oaks, when a Mr. Semple, governor of the Hudson's Bay Co. in America, was killed with 20 of his followers by the Northwesters, mostly French half-breeds, who lost themselves one man.

It having become evident to Lord Selkirk and Macdonell that no settlement could succeed in those distant parts without the influence of religion as a basis, the latter begged for a priest for Red River of Bishop Octave Plessis, of Quebec, a request which was concurred in by the former, and accordingly two priests were sent there on the 16th of July, 1818. These were Rev. Joseph Norbert Provencher, who was armed with the powers of a vicar-general, and Sévère Joseph Nicolas Dumoulin. The former was to consecrate his entire existence to the noble work of redeeming the then scarcely known West from savagery and truculence, while the latter remained five years mostly at Pembina, a place then believed to be within British territory, where he was once shot at by an Indian.

After two years of good work among the few French and English Catholics of the country and the Métis who then greatly outnumbered either, Provencher, a serious and very zealous man, was appointed Bishop, but would not accept the burden thrown on his shoulders. It was not until the 12th of May, 1822, that he could be prevailed upon to allow himself to be consecrated.

The following year he founded the parish of St. François-Xavier, at a place called the Prairie of the White Horse, for the benefit of the Catholics of Pembina, which the heir to the Selkirk estate caused him to abandon. Then the new Bishop turned his attention to education. He and Dumoulin had, from the very first, themselves taught school to the boys. Three years after his arrival, that is in 1821, the Bishop had practically laid the foundations of the college of St. Boniface by teaching the classics, personally or through another. As to the girls, their first school was started by a Miss Angélique Nolin, thanks to the unflinching efforts of the prelate.

That primitive institution was opened in 1829, and was the very first school for girls in the whole West, as Provencher's primary school for boys had been the herald of all similar establishments and his course in the classics the forerunner of all colleges in the same country.

A terrible flood had afflicted it in the spring of 1826 and occasioned the emigration of a number of white colonists, mostly of Swiss descent; their places, however, were immediately filled by about 150 persons of French origin, who then came from the north, where their services could be dispensed with since the amalgamation of the two fur trading companies into one, under the name of the older, the Hudson's Bay Company.

In spite of these recruits, the Bishop had as yet but two priests for St. Boniface, St. François-Xavier and Lake Manitoba, where a little settlement of half-breeds was being formed, without counting the care of the buffalo hunters, whom one of them, the Rev. John Harper, accompanied in their 1827 expedition, after which he passed the winter at St. François-Xavier, and in the following June went as far as York Factory on Hudson Bay, where he preached a retreat to the Catholics of the place.



HON. JAMES D. MCGREGOR
Lieutenant-Governor of Manitoba

As to Provencher himself, he was, on Pentecost Day of the same year 1828, confirming at St. Boniface a class of 53 persons, a number which bespeaks an already fairly important Catholic population.

INDIAN MISSIONS

Considering that the second priest, Fr. Desrosiers, was himself busy at headquarters with his school for boys and the care of that important parish, which he shared with his superior, without counting the occasional visits he had to pay to outposts such as St. Charles and St. Norbert, nothing special could so far be done for the native population. Its first apostle was the Rev. George Antoine Belcourt, an able man who was to furnish many years of arduous, yet scarcely successful, work in and around the Red and Assiniboine Rivers, as well as in the valley of Rainy Lake. In 1833 he established on the Assiniboine an Indian mission which had its days of celebrity, chiefly among Protestants, while in June of the same year his Bishop was laying the foundations of a stone cathedral, 100 feet by 45, which was to become famous as the church with the turrets twain.

This was a momentous undertaking. The H. B. Co., which was then practically controlling the petty politics of the country, kindly contributed 100 pounds as its share towards its erection. But most of the expense it entailed was borne by the French population of Lower Canada, to whose generosity Bishop Provencher appealed in person.

As to Fr. Belcourt, he was strenuously exerting himself on behalf of his swarthy charge. Unfortunately, being the pioneer in that field, experience had not yet taught him that the Indian has first to be Christianized if he is to be successfully civilized. Intervening the roles, as generally do non-Catholic missionaries, he ultimately harvested very little for all he had sown.

In June 1835, he was reporting, for example, that about 30 families had started tilling the soil. But, endowed with an optimistic disposition, he counted some for whom his own servant had done practically all the work. At any rate, his mission and attending efforts were condemned, from a religious standpoint, to come to naught or nearly so.

Belcourt, popular because outspoken in his championship of the weak and lowly, was more successful with the Métis, or half-breeds, who then formed the great majority of the population of the Settlement. To them he was the oracle by excellence, as his own Bishop used to say.

Shortly before Christmas of 1834, Thomas Simpson, a clerk of Fort Garry, an immense stone enclosure with buildings which was commenced one year before the cathedral, having grievously wounded a Métis who demanded his wages, his compatriots rose in arms, and vociferously clamoured for the surrender into their hands of the guilty party. Vainly did the local governor, Mr. Alex. Christie, endeavour to reason with the malcontents, sending out message after message to offer satisfaction in kind. The leaders would listen to no proposition which did not include the giving up of the hapless clerk, and the governor-in-chief, George Simpson himself, had to cross over to St. Boniface with some other gentlemen and beg Fr. Belcourt, who happened to be there, to intervene and pacify the Métis.

Meantime, another priest whose career was to be even more brilliant, because based on more practical views and modes of action, as well as more successful because less meteoric, than Belcourt's, was at the head of St. Boniface College, which then possessed six scholars in the classics, at the same time as he was himself studying the Indian languages. This was Rev. Jean-Baptiste Thibault, who was to prove the most persevering of all the secular missionaries of Red River.

Three years afterwards (1837), on his return from Quebec, where he had gone to get priests for distant Oregon, Mgr. Provencher had four priests, the most numerous clergy he could ever boast until the advent of the Oblates in the country! Meanwhile the prelate was encouraging industry and agriculture among his flock, and making vigorous efforts to stay the ravages of the liquor traffic, a veritable plague which, among a morally weak population as are the half-breeds, is an untold curse.

gularized the union of their parents, preached to all the word of Christ and paved the way for the splendid work which was later to be done among Crees and Blackfeet. When he returned to Red River, in October of the same year, he had baptized no fewer than 353 children, blessed 20 marriages and admitted 4 persons to their first communion.

The following year, he repaired again thither, but, being of a shy disposition and ill at ease with the whites of Fort Edmonton, he went farther and founded St. Ann's Mission.

The year 1844 was marked by two events of very different nature, the violent death, traceable to protestant influences, of a new and promising Indian missionary, Rev. Jean Edouard Darveau, murdered with his companion on L. Winnipegosis, and the coming of the Grey Nuns to St. Boniface. Four of these devoted religious arrived there on the 21st of June under the leadership of their superior, Sr. Valade, and accompanied by two new priests, one of whom especially, Fr. Louis Laféche, was quite an acquisition to the country.

The sisters immediately set to work, some as teachers, others as visiting nurses or physicians pending the establishment of a regular hospital, while another again helped in the sacristy of the cathedral and most of them cared for the old and infirm.

THE OBLATES IN THE WEST

A painful thorn in the side of the Bishop of Red River was the inconstancy of some of his clergy. So very hard were then the conditions of life in that isolated settlement, that few were those priests who did not long for the sweets of home after a very few years passed on the lonely plains of the West. This circumstance not only prevented an extension of apostolic work, but made it difficult to keep up the old positions in the face of the ever increasing population.

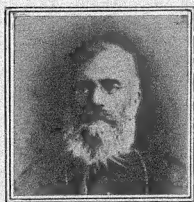
To remedy such a state of things, Provencher sought the aid of a religious Order, and, as a consequence, a priest from old France, Fr. Casimir Aubert, accompanied by a refined-looking youth of 22 named Alexander Antonin Taché, landed at his door on the 25th of August, 1845. These were the very first representatives of the Oblates of Mary Immaculate, a missionary Congregation at the time almost in its infancy. They were the precursors of legions of heroes who were literally to change the face of the whole West and North.

In fact, so numerous and varied were to be their activities from the American frontier to the icy wastes of the Esquimaux, that it will be impossible for us to always follow them as closely as we might wish in their ever increasing fields. We shall have to content ourselves with occasional and distant glimpses at their almost superhuman labours, pursued with joy and alacrity: heroic efforts regarded by them as so many duties.

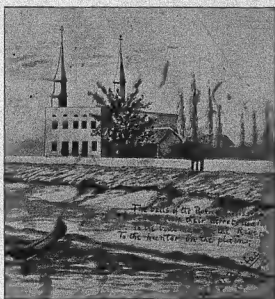
Young Taché not only was not a priest, but not even a religious yet. After having been ordained and made his profession as an Oblate, he was sent with Rev. Laféche to a northern place called Ile-à-la-Croix, there to consecrate his great talents to the service, mostly, of a new aboriginal race, that of the Dénés, who were much better disposed towards religion than the Crees, let alone the Blackfeet, who always proved to be the slowest to accept of the yoke of Christ.

Thus, in a single missionary trip, Fr. Thibault baptized as many as 500 of their children, and from various quarters in the North they were clamouring for the priest's ministrations. Fortunately new and zealous recruits were arriving to help in the harvest. In 1846, it was Fr. Faraut, a Frenchman like most of the Oblates who appeared on the field at that time and long after, who was to become a real light in the North, and the following year Fr. Bermond, an able man who concentrated his energies around L. Manitoba, but was to be recalled by his superiors who needed his administrative abilities elsewhere.

On the other hand, Fr. Taché was radiating from his headquarters at Ile-à-la-Croix in quest of souls to save, while at Red River matters of a rather civil complexion were engrossing the attention of everybody,



Bishop Pascal, O.M.I.



Bishop Casimir, O.M.I.

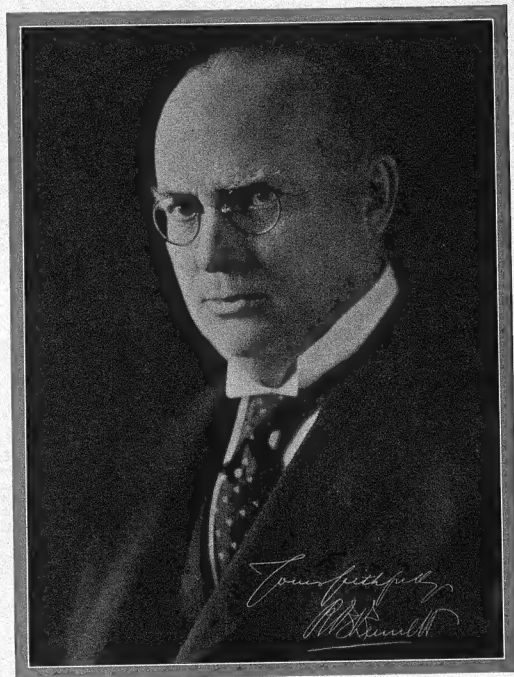
Then his oldest missionary, Fr. Belcourt, was fighting on behalf of his Indians against Protestant aggressiveness, not always very scrupulous, and the wiles of the native medicine-men, never any too honourable.

This was east of the Red River, in the region of Rainy Lake. Very far west therefrom, an immense country the capital of which was Fort Edmonton was opening to the light of the Gospel. The governor of that distant region was a fiery little Irishman, John Rowand, who, at the request of the Indians, solicited the services of a Catholic priest.

As a consequence, Fr. Thibault left on the 20th of April, 1842, for that little known post the children of which he baptized, while he re-

including some of the priests there. The great question in the Settlement was the fur trading monopoly claimed by the H. B. Co., which was becoming so unbearable that a William Sayer having been imprisoned, in March, 1849, for having trafficked in peltries, a J. Louis Riel caused him by a display of force to be acquitted in the very beginning of his trial.

Meanwhile, the veteran Bishop on the banks of the Red was aging and could not travel. He therefore obtained an assistant in the person of Fr. Taché, O.M.I., who was appointed Bishop of Arush by a bull dated June 24th, 1850. Taché had therefore to cross the Ocean to his first superior, who consecrated him with his own hands.



THE RT. HON. R. B. BENNETT, K.C.
Prime Minister of Canada

A new mission had just been established, September 9, 1840, on Lake Athabaska by another Oblate, Fr. Faraud, himself a future Bishop, while at St. Boniface the coming apostle of the Far West, Fr. Lacombe, was putting in a first appearance at the Bishop's place.

Time went on with seculars and regulars vying with one another in the exhibition of zeal for the salvation of souls, until the first prelate of the country, Mgr. Provencher, passed to his reward on the 6th of June, 1863, a strict yet kindly ecclesiastic who knew of no compromise with duty. Bishop Taché was by his demise automatically put at the helm of the bark.

Besides the parish of St. Boniface, which boasted a fine church and a good-sized convent, he had under him that of St. François-Xavier, with a fairly large log church and a small convent, together with the nucleus of a third, St. Charles, and the elements of a fourth, St. Norbert with a population of about 900 souls.



ARCHBISHOP TACHÉ
as he appeared on his arrival at the Red River Settlement

There were, moreover, the Indian Mission of St. Ann, west of Edmonton, Mc-A-la-Crosse and Lake Athabaska, in the north a very small diocese as organization goes. It now remains for us to see how very fast it was going to grow under such an able pastor as Bishop Taché and such devoted auxiliaries as were his brother Oblates. The field was soon to become so large and the workmen worthy of notice so numerous, that we cannot do much more than point out the most important among the former and the most conspicuous of the latter.

BISHOP TACHÉ AND THE OBLATES

Very soon after his enthroning at St. Boniface, June 1854, the new Ordinary put up for his college a good-sized building, which was torn down but a few weeks ago. Then an important establishment was organized at Lac la Biche, in the Far West, under Frs. Tissot and Maisonneuve, while another new arrival, Fr. Rémas, Oblate like the others, was put in charge of St. Ann and Fr. Lacombe was inaugurating in the same region his perambulating missions by visiting the neophytes of Lesser Slave Lake and Peace River, after which he commenced his noviciate as an Oblate.

A still greater missionary, Fr. J. Vital Grandin, was now at L. Athabaska, while Fr. Faraud was leaving that same place for a post on Great Slave Lake. Thenceforth, with the ever increasing number of Oblate missionaries, we witness a constant extension in the northern missions, and the wonderful activities of their incumbents could not but be the source of the greatest satisfaction to their head at St. Boniface, himself quite often on the move.

Yet the latter could not face every need, his field had become altogether too extensive for one man to supervise, and, despite his comparative youth, Bishop Taché had to ask for a coadjutor, who was given him in the person of saintly Fr. Grandin, appointed Bishop of Satala on Dec. 11, 1867, but could not be consecrated for some time. A new hand, who was to be a constant worker in the vineyard of the Lord without ever seeing again his native France, was then appearing on the scene of his long labours, we mean Fr. Moulin, who was to render good, though obscure, service to the cause of the western missions during 60 years!

In the North, personal hostility to the Catholic workers on the part of a H. B. Co. potentate was at that time responsible for the arrival on the Mackenzie of a Rev. Jas. Hunter, Anglican clergyman who was the forerunner of a host of Protestant missionaries who attempted to harvest where others had sown. This intrusion of the wolf into the fold caused some little stir in the Far North: Fr. Clut went to Athabaska, Fr. Grollier, who was to be the first to carry the Cross to the Esquimaux, was sent to St. Joseph's Mission on Great Slave L., while a new missionary, Fr. Gascon,

a French Canadian, was alternating between that inland sea and the Liard R., a tributary of the Mackenzie issuing in the Rocky Mountains.

But if the irruption of the wolf was resented in the North, more bitter still was the disaster which was soon to fall upon the shepherds of the South. On the 14th of December, 1860, not only Bishop Taché's residence was destroyed by fire, but even his grand cathedral, whose bells called

from their turret twain
To the boatman on the river,
To the hunter on the plain.

likewise became a shapeless heap of smouldering embers.

While this conflagration was raging at St. Boniface, Taché was returning from a trip to the Far West, where he had visited, just north of Edmonton, a site by a little river which had struck his fancy. St. Ann being a place apparently without a future, he had directed Fr. Lacombe, now an Oblate, to gather at the new Mission as many as possible of the half-breeds and teach them agriculture, forming thereby a colony which he proposed to call St. Albert, after the missionary's patron saint. This appellation was, in course of time, to be extended to the whole western region under the form of Alberta.

Meantime, his saintly coadjutor, Bishop Grandin, was in the Far North "in journeying often", as his master and model Saint Paul. His peregrinations shifted him from mission to mission, in the midst of such extreme poverty that at times he had not a sheet of paper to write on, or was forced to use the juice of wild berries for the lack of ink, and under such climatic conditions that he several times had his face frost-bitten. He even once was at death's very door by getting lost on the ice of Great Slave L., in the midst of a furious blizzard in which it was thought that no human being could possibly survive.

But how could he complain? Was not such a life of fatigue and penury the daily bread of all missionaries? Frs. Séguin and Pettiot, the latter a famous explorer-scientist, Grollier and Grouard, to mention only the best known, did not fare any better in their northern wastes. Such were the privations forced on those heroic men that when, for instance, Fr. Grollier, the pioneer of the Arctic Circle, was asked, as he lay dying on a buffalo skin, whether anything could be done for him, he feebly answered that a potato and a little milk might tempt his debilitated stomach; but neither milk nor potatoes were to be had in his poor mission.

In 1862 the extreme northern portion of Bishop Taché's diocese was detached from the south and made to form a distinct vicariate apostolic, under the care of Fr. now Bishop, Faraud (May 13). With the title of Bishop of Anemours, Mgr. Faraud was to furnish a long and most fruitful career, despite a state of health which almost immediately called for an assistant, Fr. Isidore Clut who, on the 3rd of January, 1863, was proclaimed Bishop of Erindale.

Such promotions, which meant really greater burdens thrown on the shoulders of well-deserving Oblates, were then unknown in the south. Instead, epidemics under the shape of scarlet fever and small-pox were devastating the flocks and trying the devotedness of the pastors, who constantly showed themselves equal to the task which confronted them. At that time, Fr. Lacombe even almost forfeited his life, one night that he was wedged in, as it were, between opposing parties of Crees and Blackfeet.

He was camped with a fraction of the latter when his people were attacked by Crees who did not know of his presence there, and, in the midst of a bloody battle, having got up to minister to the wounded and the dying, he was himself struck in the forehead by a bullet which had glanced off a stone on the ground.

This was in the western part of the country. Nearer the oldest religious centre in the south, at and around St. Boniface, we now see something like the dawn of a new era arising. The period of mere Indian missions under the Oblates seemed to be nearing its end, and new establishments, coinciding with a different political order of things, were soon to replace the former. As if in unrealized anticipation of this, good recruits chosen from among the secular clergy reached Bishop Taché's reconstructed home and cathedral.

An original character, the Rev. Joseph Noel Nitcheb, had come from Lower Canada in the course of 1862 and had been assigned to the parish of St. Norbert, which he was later on to save from practical annihilation by preventing his half-breed parishioners from selling out to non-Catholics. On the 13th of October, 1866, another Canadian priest, who was somewhat of a literary man, Rev. Geo. Dugas, arrived at St. Boniface in the company of Fr. Joachim Allard, soon to become an Oblate, while, two years later, a Fr. Raymond Groulx was being stationed at the College pending his undertaking his forty years labours as parish priest of St. Anne des Chenes, not far from St. Boniface.

A NEW ORDER OF THINGS

In the fall of 1868, the Church was represented north of the American line by four Bishops, five secular priests and no less than thirty-two Oblate missionaries, aided by a score or more of lay brothers. As to the Sisters of Charity, the original convent of St. Boniface had grown to such an extent that its inmates had swarmed out of the original hive, and the country now counted seven such institutions, some of which were planted in the wildest regions of the North.

Under the wise impulsion of his young and able successor and the co-operation of his devoted assistants in the north, the work of the late Bishop Provencher was indeed progressing. This was shortly to enter into a stage of even greater prosperity. A transformation in things political as well as religious was at hand; an obscure, scarcely known little village, Winnipeg, was to become a commercial metropolis and the capital of a civil province, while humble St. Boniface, on the other side of the Red, was to be raised to the rank of an archiepiscopal see, with an ecclesiastical province attached to it.

No trouble whatsoever was to attend the erection of the latter, but the formation of the former was to cause an upheaval through the population which was to set in motion the machinery not only of the Canadian Government but even of the British authorities (1868-70).

The troubles which preceded the organization of the province of Manitoba, not being strictly of a religious nature, we shall pass over them as lightly as possible, referring for proofs of our assertions to the first 75 pages, volume II, of our work of which we attempt to give here a very brief résumé.

Without consulting the people or giving the French and Catholic part of the population, then the largest, any guarantees that their rights would be respected, the Canadian Government sent as governor for a territory over which it had not the least jurisdiction, in a land which still belonged to the H. B. Co., a Mr. William Macdougall, whose entrance into the colony was resisted by Louis Riel, at the head of the French and a number of English half-breeds.

As the local governor, a Mr. McTavish, was incapacitated by illness from effective opposition to the encroachments of Ottawa, the people themselves formed a government of their own, with a view to treating with the Canadian authorities concerning the terms of entrance into the Confederation. Out of a sense of fairness to everybody, Riel, the main-spring of the whole movement, called up two Conventions made up of equal numbers of French and English members, though the former outnumbered the latter in the country.

These drew a Bill of Rights which was to be presented for acceptance by, or as a basis for, negotiations with the Canadian Federal authorities. So fair to the English was Riel that his government, when finally formed on the advice of the previous governor, comprised four English against two French members, counting himself.

Unfortunately, a handful of anti-French people from Ontario, for the most part lately arrived in the West, would hear of neither Catholic rights nor friendly parley with the French. They rose against the Government just approved by their own representatives, but were, for that act of rebellion, made prisoners by Riel's forces. One of them, Thomas Scott, who had from the start proved to be a most intractable character, bitterly hostile to the views and aspirations of the majority of the people to whom he was a stranger, was beating his guards whenever he could and even threatened the life of the President. To prevent his insubordination from spreading among the other prisoners, as he scoffed at all ideas of self amendment, he was condemned to death after a regular trial and executed on the 4th of March, 1870.

Peace then reigned until the arrival of a little army sent out under Wolseley, not to oppose Riel and friends, but to protect against the Indians and all evil-doers the settlers who were soon to arrive in the wake of the new governor, Ad. Archibald, a most worthy man, as well as to ensure the safety of the government he had to form and secure ready submission thereto.

As to the rights of the French and Catholics, they had been fully recognized at Ottawa and embodied in the Constitution of the new province. The Métis had therefore won their point, and the anti-French disturbers of the peace had been worried by mere half-breeds, a defeat they never forgave Riel and his followers. Hence the series of ridiculous legends based on that resentment which we now read in all the English accounts of those happenings, except that of Alexander Begg, who knew of those events more than all of the others together. But his book was practically suppressed by the fanatics.

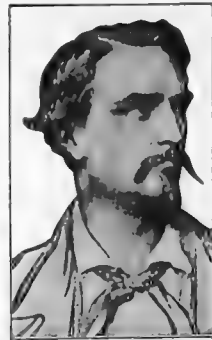
The civil province was erected. The ecclesiastical one was organized shortly after. One month before, the Catholic Métis with Riel at their head caused the abortion of a Fenian invasion of the country which could, had they been so minded, have swept the whole Canadian West from under the sway of the British Crown.



Bishop Grandin, O.M.I.



A Group of Indians with their Chief Surocco



Louis Riel

On September 22, 1871, St. Boniface was erected into a metropolitan see, and the whole Canadian West and North raised to the rank of a province, with Mgr. Taché as Archbishop, having under himself Mgr. Grandin, Bishop of the newly created see of St. Albert, and, as further suffragans, Mgr. Faraud, Vicar Apostolic of the Athabasca-Mackenzie and Mgr. D'Hermes, Vicar Apostolic of British Columbia. All these prelates were Oblates of Mary Immaculate.

COLONIZATION AND NEW PARISHES

Consequent on the new order of things, Archbishop Taché had to expect a great influx of people on the plains he knew so well. He therefore finished organizing what he had and endeavored to get more, in order somewhat to counterbalance the waves of non-Catholic immigration which soon hurled themselves against the feeble original population of the West. Even before the transfer of the country to Canada, he had appointed (1869) a new priest, Fr. McCarthy, O.M.I., to attend to the needs of the Catholics of what was becoming Winnipeg—now St. Mary's.

That was for the English, whose religious needs were never neglected by the French prelates at the head of the archdiocese of St. Boniface.

At the time of the incorporation of Manitoba into the Confederation of Canada, there were in the new province 5,452 Catholics against 4,941 Protestants—plus almost 2,000 whose religious creed could not be ascertained. But it was evident that the neighbouring province of Ontario would like to as much as possible swamp out of all influence the native Catholic population of Manitoba, which had so successfully resisted interference with its political future. Hence the many settlers who, even in the absence of all rail communications, were soon invading the original preserves of the French and extending the limits of the English in the new province.

Let the Catholic element be flooded out of existence in its own country, Taché endeavored to create a current of friendly immigration, French for the most part, which resulted in the erection of centres of Catholic activities. Thus were founded, in 1872, the parishes of St. Anne des Chenes, which had already existed as a mission, or post without a resident priest, and of St. Agathe, on the Red River, and, the following year, that of Our Lady of Lorette (Lorette), near St. Anne des Chenes.

These centres were French, but the English were not neglected, and on the 13th of May, 1874, the Archbishop himself blessed for the Oblates of St. Mary's and their charge a building erected on the prairie, which combined the advantages of a church, on the ground floor, and of a residential house above.

A few years later (1882), the Ordinary of the Archdiocese was to perfect this first organization of the English-speaking people of Winnipeg by causing a new church to be erected for the benefit of such of them as lived in the vicinity of Douglas Point under the patronage of the Immaculate Conception.

Meantime, the northern missions were growing apace, indeed developing so rapidly that we must give up the task of adequately chronicling their progress. It is more easy, though less pleasant, to enumerate some of the crosses they had then to bear.

These were, first, the accidental drowning, at L. Athabasca, of kind, if absent-minded, Fr. Eynard, an ex-official of the French Government, who was found under water near the shore of the lake on the morning of the 8th of August, 1873. Then we have the freezing to death, in November of the following year, of poor Louis Dasté, a devoted layman who had given himself up to the mission of St. Albert. Finally, and still worse, we must mention the untimely and gruesome death of one of those humble religious who so effectively co-operate in the good done by the missionaries, Brother Alexis: done to death and eaten up by an Iroquois companion, in the summer of 1875.

Less tragical and more promising were the events which were then unrolling themselves near Taché's home and west of it. In the course of 1876, the parish of St. Charles was put into the hands of a little priest of surprising vitality despite appearances, Rev. Damase Dandurand, O. M. I., who had played quite a remarkable role in the East, of which he was the first Canadian Oblate, while at St. Laurent, on L. Manitoba, Fr. Camper, a true apostle of the Indians, was doing wonders for the descendants of the sacrilegiously homicidal Saulteux.

West thereof, in the famous valley of the Qu'Appelle, Fr. Decorby was constantly on the move on behalf of natives and half-breeds, while, still farther west, on the Bow River, the Oblates were establishing a post under the direction of Fr. Léon Doucet. This was the religious origin of Calgary.

For the lack of railway communications, these out of the way posts

could not expect rapid development as far as white population goes. But immigration in the Red R. valley was more easy. Even our old acquaintance Fr. Lacombe had left his Indian congregation to try his hands at the meritorious work of Catholic colonization, and, as a consequence of his efforts and those of a few others, the parishes of St. Jean-Baptiste, St. Joseph and St. Pie, to-day Letellier, were canonically erected in the first days of 1877.

From that same year dates also the erection of the St. Boniface hospital building, and, in circles political, the same closed with the appointment of a French Catholic, Mr. Joseph Cauchon, as Lieut.-Governor of Manitoba, while, of the four Crown ministers of that province, two, MM. Girard and Larièvre, were likewise Catholics, as was Mr. Jos. Dubeau, the Speaker of the Legislative Assembly.

In the Far West, 1880-81 was taken up by episcopal visitations in which we cannot follow the officiating prelate, Mgr. Grandin, and in the north Bishop Clout and other missionaries, headed by the veteran

Fr. Séguin, were incessant in their so painful labours and travellings on behalf of their poor Indians, now happy because good Christians.

Their southern neighbours of a different race were not leading so peaceful a life. Pursuant to agreements entered into with British Columbia when that territory had become part of the Confederation as a province, a trans-continental line of railway was being built by the company of the Canadian Pacific across the prairies, which was designed to connect East with West. Now this attempted to intrude into the reservation of the Blackfeet, a stretch of land which had been given them for ever, as the same had been done to other tribes in succession since 1871. In presence of that apparent breach of faith on the part of the Pale Faces, the blood of the young braves among the warlike Blackfeet started to boil and they swore that they would not allow the outrage.

But their great friend and trusted adviser, Fr. Lacombe, was there. Appealed to by the whites, he succeeded in putting down the objections of the redskins, whom he caused to be compensated for the sacrifice, and the C. P. R. could go its way, through their reserve, thanks to the intervention of the Catholic priest.

THE SASKATCHEWAN REBELLION

Other troubles which could not be so easily put down were then brewing in the Saskatchewan valley, and, contrary to those of the Red River, these were not of a mere political but also of a religious nature, since



St. Rev. Abbot Bruno, O.S.B.

they degenerated into schism and even heresy, under the same L. Riel who had been so successful in 1869-70.

He had been called from his obscure retreat in Montana to help his fellow half-breeds obtain redress for wrongs which everybody now admits to have been real. But his mind, already shaken by the persecution he had had to endure, was not equal to the task of leading a legal agitation. For having scorned the advice of the priests, who would keep him within constitutional bounds, he was drawn into a vortex of circumstances which he had not strength enough to resist, and raised the banner of revolt against lawfully constituted, though delinquent, authority.

The first manifestation of this rebellion was at Duck Lake, on the 26th of March, 1885, when his men repulsed a corps of white soldiers, of whom they killed twelve men. Then, to secure the undivided adherence of the Métis, who felt some scruple at the reprobation of their acts by the clergy, Riel detached them from their former spiritual guides by forming a religion of his own, for his people and the benefit of his own ascendancy.

The saddest result of this was the massacre at Frog Lake by papist Creses of two excellent missionaries, Frs. Fafard and Marchand, O.M.I., who were killed with other whites on the 2nd of April, 1885.

On the 23rd of the same month, the Métis under Gabriel Dumont, a fearless and fair-minded but uneducated man, had another engagement with troops at a place called Fish Creek. Though the whites were more than double the number of the half-breeds, they lost ten men against the latter four.

The next affair took place at the Métis headquarters, Batoche, which Riel had fortified as much as was possible under the circumstances. The vast numbers of the soldiers, and especially the cannon and machine guns with which they were armed, rendered the struggle too unequal, and, after a four days desultory fire, the place was stormed and carried. Shortly thereafter, Riel was captured as he was hastily wandering about, instead of trying to escape to the United States, as had done Dumont and others.

Then followed what will ever be a blot on the annals of the

Canadian judiciary. Although Riel was evidently of unsound mind, he was, under the dictates of those fanatics called Orangemen, sentenced to death and executed (18th November, 1885).

These sad events were to leave in many hearts a feeling of bitterness, which had a powerful repercussion in the politics of even far off Quebec, Conservative previously, Liberal ever since; all the more so in the West as, despite avowal of past wrongs, the authorities of the Northwest Territories, whose capital was now Regina, a new place on the prairie, would not scruple doing all they could to thwart the progress of everything Catholic under their civil jurisdiction.

This did not prevent the Church from holding (April, 1886) her first Council at St. Boniface, or perhaps might it be said that this important event was prompted by those very signs of hostility, which portended even more serious attacks.

THE MANITOBA SCHOOL QUESTION

Children, of course, belong to the parents, who brought them into the world, feed and dress and rear them, and not to the State, which does nothing of the kind and has over their schooling no other authority than that which is delegated to it by the former, whom it momentarily represents. Now if there ever was in the world a country where Catholics had the right to see their children educated according to the dictates of their conscience, that country was Manitoba.

Apart from the imprescriptible rights of the parents over their offspring, Catholic education had been one of the conditions to the consent of the people to enter Confederation in 1870, and this had been formally guaranteed by an article in the Constitution which could not be altered save with the consent of both parties, the Catholics and the Federal authorities, between whom this solemn pact had been entered into.

As it is a well known axiom that no lower authority can undo what is due to a higher party—a corporal cannot repeal or change the orders of his general—it goes without saying that a provincial legislature cannot touch or alter the laws of a General Parliament, especially when these are designed to become the permanent Constitution of part of the country.

Yet this was done by the Legislature of Manitoba. And that is why it is hard to see how such interference with questions beyond its jurisdiction could have resulted in any legislation of binding character. Moreover this was done by the most dishonourable of means: deceit and faith-breaking.

Because they had formally premised not to touch Catholic schools, the Liberals of that province under a Mr. Thomas Greenway had bound the Conservatives in the beginning of 1880. Yet, after some time of disloyal manœuvring, they passed, on the 19th of March, 1880, a law purporting to abolish that the promise to maintain which had taken them up to power!

It can be doubted if anything more iniquitous, more brazenly unjust and more heartlessly ungrateful can be found in the Annals of a civilized community. When wrong is done by those in power, this is usually disguised under the cloak of necessity, if not justice. In the present case, we have nothing but a brutal abuse of power without a single redeeming feature.

No wonder then if outlandish discussions and protests ensued among the people and in the press, when the *North-West Review* did its full share under Dr. John K. Darrett, and in which generously concurred William F. Luxton's *Free Press*. Long litigation likewise followed, which went as far as the Privy Council. This, which at first decided that the action of the Manitoba Legislature was *infra vires*, because that body had a right to legislate on educational questions; but, on a second appeal to the same, that highest of all Courts recognized that Catholics had been wronged, and were justified in seeking redress at the hands of the Federal Government.

This important judgment was delivered on the 20th of January, 1886. Redress was indeed sought; but it is painful to have to state that, owing to the opposition of a Catholic, then the leader of the opposition at Ottawa, no efficient remedy was ever applied to the situation under which his coreligionists have since been languishing.

Nor should we forget to remark that that ruthless and illegal abolition of Catholic schools was not the only abuse to the credit of the 1880 Legislature. In the same breath, it did away with the right to the official use of the French language which the original majority of the province, now the minority, had enjoyed ever since its formation in 1870.

ARCHBISHOP LAPOINTE

While that masterpiece of naked injustice, illegality and ungratefulness, which could hardly be adduced as an instance of British fair play, was agitating the West, other events were quietly taking place of which at least one word should be said.

The first is an chronological order refers to a pioneer among pioneers, Bishop Fafard, who died at St. Boniface (September 26, 1880), where he had come from the Far North to assist at the Council. Fr. Grouard, another pioneer, though of a younger generation, as it were, succeeded him under the title of Bishop of Ibora in October of the same year.

Another analogous promotion was that of Fr. Albert Pascal who was, on April 19 of the following year named Bishop of Moynopolis and Vinar Apostolic of a new ecclesiastical division, that of Northern Saskatchewan, carved out of the diocese of St. Albert.

Mountaine Archbishop Taché himself was far from well. The worry consequent on the destruction of his dear schools, which had prompted most valuable pamphlets from his graceful and ever logical pen, finished him, and he died on the 22nd of June, 1884, respected and regretted by friends and foes alike.

His was not a place easy to fill. For some time the chances oscillated between a worthy secular priest, Rev. Alphonse Chénier, and an Oblate, Fr. Adélaïde Langevin, a sprightly and able man, who was ultimately chosen for the office and consecrated on the 19th of March, 1885.

The first question which confronted him was, of course, that of the Catholic schools. Application for redress having duly been made to the Federal authorities, a bill which gave satisfaction to the wronged party was presented before Parliament by the Conservatives, then in power

(Feb. 1896). But this was defeated on the plea that the proposed remedy was not practical, and that Wilfrid Laurier, leader of the opposition, would do better. As he was himself a Catholic, he was followed not only by his own party but by the anti-Catholics of the other, who were against conceding Catholics that need of satisfaction offered by their fellow Protestants. When at the head of affairs, he brought forth nothing but an inefficient measure which satisfied nobody.

In another sphere, that versatile character, Fr. Lacombe, was then trying to better not the educational circumstances of his Catholic friends, but the lot of the Métis, some of whom were in wretched conditions since the influx of the whites in the West. He attempted to establish for their special benefit a settlement, on land granted for that purpose, north of the Saskatchewan and some distance east of Edmonton. But this was a success only inasmuch as it paved the way for the foundation of seven or eight French parishes.

That region was none the less to become the jewel of Bishop Grandin's crown. That worthy prelate was aging and often incapacitated by illness from attending to all his episcopal duties, especially such as depended on travelling. To assist him, he obtained the nomination of an able and serious man in the person of Rev. Emile Legal, O.M.I., who was preconized Bishop of Poggia and coadjutor of St. Albert on March 20, 1897.



Duck Lake First Industrial School

In the archdiocese of St. Boniface, new parishes too numerous to mention were springing up on all sides, under the vivifying impulsion of its energetic Ordinary. In the Qu'Appelle valley, the most important of the Indian schools was prospering under Fr. Hugonard, and such missionaries as Fr. Gaudé, Bonnard and Charlebois were, in the northern part of Manitoba, vying with each other on behalf of the natives.

By the side of the new parishes, St. Léon and N. D. de Lourdes, St. Pierre surnamed Jolys after its founder, Grande Clairière and Dunro, others, not only German and Polish, that is St. Joseph and the Holy Ghost respectively, in Winnipeg, with some in Edmonton and surrounding districts, but even parochial centres of the Greek Catholic rite, were coming into existence with the construction of their respective churches. The year 1900 saw the erection of the first religious edifice destined to the Ruthenians, who were then flocking to the West in very large numbers, while three years later another was being built for the same in the vicinity of Mundare, not far east of Edmonton, while all kinds of convents, orphanages and hospitals were arising as witnesses to the wonderful fecundity of holy mother the church.

Nor was that marvelous efflorescence of Catholic works limited to the south. The Far North was likewise coming into its share of attention and progress, and, on the 22nd of July, 1901, the basins of the Mackenzie and of the Yukon were constituted into a new vicariate apostolic, under the care of Fr. Gabriel Breynt, who was consecrated Bishop of Adramyte on the 6th of April of the following year. The Rt. Rev. E. Grouard remained Vicar Apostolic of Athabasca.

That same year 1903 was a year of mourning for the Far West. On the 3rd of June, the Bishop of St. Albert, venerable Mgr. Grandin, was passing to his reward after sufferings borne patiently as saints alone can bear them, while, on the opposite side of the continent, Fr. Turgeuil was commencing on behalf of the poor *Équimaux* those labours of love and devotedness which were to be crowned by the erection of the Hudson Bay district into a new ecclesiastical division, with inhabitants very different indeed from those of such centres as, for instance, Saskatoon and Regina, where his brother Oblates were then (1901 and 1903) implanting the faith.

Within what was soon to be the same province, a new Congregation, that of the Sons of Mary Immaculate, was also being introduced in the West at the last date, under a Fr. Jérôme Boutin. This was at St. Hubert, where its members have ever since remained.

Impossible to keep track of the various developments in the population which were then taking place all through the West. We nevertheless owe a special mention to the German colonies, Tramping Lake and others under the Oblates, and St. Peter's or Muenster under Benedictines hailing from Minnesota, whence came also most of their settlers. Dom Bruno Doerfler, O.S.B., was the founder of the latter (May, 1903), and, thanks to a newspaper of his own, his colony assumed such proportions that quite an extensive territory was reserved therefor.

NEW CIVIL PROVINCES

1905 saw the erection by Sir Wilfrid Laurier of the two provinces of Saskatchewan and Alberta, a measure which was the occasion of further difficulties from an educational standpoint, the Liberal chieftain having thought fit to recede from his original position. This was the only one which entirely satisfied Catholics, to whom, however, his second draft such as adopted left some measure of liberty in the conduct of their schools.

As if to help in the good cause, two teaching Orders of nuns were then being introduced in the West. The first was that of the sisters of Our Lady of Zion which was establishing itself at Prince Albert in August, 1894, in aid of the sisters of the Holy Name of Jesus and Mary, who had done yeoman service in the country ever since 1874. The others were the Oblates of the Sacred Heart and of Mary Immaculate, founded

by Mgr. Langevin, among whom the very first religious vows were taken on the 9th of September, 1906.

Manitoba and Northern Saskatchewan had been favored with quite a little Catholic immigration; in 1904-07 this chiefly took the direction of Southern Saskatchewan, where two important parishes, Gravelbourg and what was to become Ponteix, were founded on the bare prairie.

But it was the German element which was now chiefly responsible for the greatest contributions to the Catholic population in the West. In fact, the parishes into which it developed, especially in Saskatchewan, are too numerous for enumeration. Still farther west, in Southern Alberta, a new French religious Congregation, that of the priests of St. Mary, was helping other classes of immigrants by undertaking, under a Fr. Emile Voisin, to attend to the spiritual needs of Red Deer, a place on the line between Calgary and Edmonton (1906), while a confrere of that same priest was fixing his abode at Castor.

In Northern Saskatchewan, an enterprising clergyman, Rev. Antoine Bérubé, was enlisting the apostles of Catholic colonization Fr. Lacombe for Manitoba, Morin for the Edmonton region, Gaire, Vachon and Blais for the Central West, and P. Gravel for the place called after him, and bringing north of Prince Albert quite a host of settlers who were not all satisfied with what was offered them.

Immigration had then some repercussion on even Central Europe, whence many poor people were continuing to arrive. Nay, we can even say that the great event of 1910 for the Canadian West was the visit to his fellow Ruthenians of the Most Rev. Andrew Szeptycki, Archbishop of Lemberg in Austria and head of their branch of the Catholic Church. The devoted prelate went as far as Edmonton, and led everywhere the life of a veritable apostle.

Of that branch, more than of any region of the Latin rite, could it be said that "the harvest indeed is great but the labourers are few" (Matt. IX, 37). Whole regions of the western plains were peopled by hordes of Ruthenians, but they scarcely had any priests outside of Winnipeg, Edmonton and Mundare, where the Basilians were doing all they could to stem the wave of indifference, if not of irreligion and even Protestantism, which was threatening their compatriots—some sects, like that of the Presbyterians, confessing their endeavours to make them abandon their ancestral faith.

Moved by the dangers arising from that penury of Ruthenian priests, some of the most zealous of the Latin clergy, Fr. Achilles Delacore first, then Fr. J. Adonias Sabourin and a few other Canadian priests, did indeed obtain the permission to adopt the rite of the newcomers. But, with the exception of the former, they did not remain very long with their new charge, to whom they certainly did real good under difficulties which do not seem to have been quite of their own making.

EPISCOPAL APPOINTMENTS

Meantime another Archbishop, Mgr. Langevin, was himself doing all he possible could for his own flock, instituting parishes right and left encouraging the Jesuits who were directing his College since 1898, and repeatedly visiting his sheep wherever he could find them: not only in the whole of Manitoba and immediately east of it, but even in the southern half of Saskatchewan. This last territory, however, was in 1911 raised to the rank of a separate diocese, that of Regina, which was, on the 21st of July, 1912, entrusted to the care of Mgr. Oliver K. Mathieu—the first non-Oblate prelate in Western Canada.

Another promotion of similar character, yet of rather different import, as it portended nothing but sacrifices, if not sufferings, had been in 1910 that of a former missionary, the Rev. Ovide Charlebois, O.M.I., now principal of the Indian school Duck Lake. He was appointed Bishop of Heraclea and head of the new vicariate Apostolic of Keweenaw, which was created especially for the benefit of Crees and Dénés—as it embraced Ile-à-la-Croix within its perimeter. Mgr. Charlebois was consecrated on the 30th of November, 1910.

On the 18th of October of the following year, Fr. Doerfler, founder of the Muenster colony, was himself appointed the first Abbot of his community.



Rev. Maltzthill, O.M.I.

One of the lay Brothers who contributed a great deal to church progress in the West.

Finally, as a result, probably, of the visit of the Archbishop of Lemberg, the Canadian Ruthenians received a Bishop of their own, Mgr. Nicetas Budka, who was consecrated by his superior, with Winnipeg as place of residence but armed with jurisdiction over not only the whole West, but all the points of Canada where Ruthenians could be found. In other words, the new prelate was a national Bishop for all those of his rite in Canada.

He had scarcely arrived when Fr. John T. McNally was sent from the East to become the Bishop of a new see, that of Calgary (2 April, 1913), being the first English speaking prelate of the West, a fact which soon became apparent in more ways than one, and Rev. Arthur Béliveau, for a long time the right arm of Archbishop Langevin, was being appointed auxiliary to his superior at St. Boniface under the title of Bishop of Domitianiopolis.

Then, as if to show to what extent the ecclesiastical affairs of Western Canada were engrossing the attention of Rome, one of its most deserving prelates, Rev. A. A. Chénier, parish priest of the Immaculate Conception, was, by a brief dated 21st May of the same year, named prolocutory apostolic.

While we are on the chapter of public honours, we may as well add that a worthy layman, one of the very first pioneers of the province of Manitoba, Joseph Dubuc, had been knighted by the King of England on the 14th of June, 1912, as he was enjoying his retreat from the Chief Justiceship, which he had long filled to the satisfaction of all, while the new province of Saskatchewan had for quite a time been proud of the good reputation of its Attorney General, the Hon. Alphonse Targeon, another Catholic of analogous extraction.

All this was civilisation in its purest brightness; was there no longer any savagery to combat and abolish? The missionary stations of the North, always poor and those who resorted to them as much Indian as ever because no other life is possible there, were none the less improving under the care of a legion of younger apostles anxious to walk in the footsteps of their predecessors. But savagery as such was still in evidence in remote corners, and some missionaries there were who felt impelled towards it in order to redeem its devotees from their apparently helpless condition, while others were falling victims to the same.

At the same time as Fr. Turquetil was attempting to convert the depraved Esquimaux of the Hudson Bay basin, two of his brother Oblates,



St. Boniface Hospital, Winnipeg

Fr. Jean-Pierre Rouvière and Guillaume Le Roux, were falling under the bullets of those of the Arctic Sea, who mutilated them and ate part of their vital organs. This was in the fall of 1913: unadulterated savagery indeed, which, by the most cruel irony, was borrowing from civilisation the means to manifest itself.

Fr. Turquetil had just definitively settled among those of Chesterfield Inlet, where he was to work wonders after a period of the most discouraging indifference possible.

To return to civilisation, Fr. Lacombe's half-breed colony was then (1912-14) being transformed into a group of parishes through the instrumentality of Fr. Thérien, O.M.I., and a Rev. Ouellette, while, in the Peace River valley, another centre which was destined to great prosperity, Fr. Langevin, was being brought into existence, after another, Grouard, on Lesser Slave Lake, had had its days of greatness.

DECEASES AND SUCCESSIONS

At St. Boniface, Mgr. Langevin was much younger than the veteran after whom this last post was named; but, in spite of his apparent exuberance of vitality, he had never been strong. On the 13th of June, 1913 people were shocked to hear of his death at Montreal.

He left as monuments of his prodigious activity, not only an immense stone cathedral and a seminary the premises of which were of the same material, but no fewer than 81 new parishes which he had erected during the 25 years of his episcopate.

Not very long thereafter, another great worker of different build was himself dying quite unexpectedly still farther from his headquarters, in France where he was preaching a few days before. This was Dom Paul Benoit, a laborious man of letters, philosopher, historian and coloniser, the founder and father of N. D. de Lourdes. He had been in Canada the head of a well-deserving Institute, that of the Regular Canons of the Immaculate Conception in the West since 1890 and had had to bear many crosses during the last years of his superiorate.

Dom Benoit died on the 20th of November, 1913. On the following December 7, Rome was giving three new archbishops to the West, elevating to that rank the Ordinary of Regina, who received that of Prince Albert as suffragan, naming Mgr. Béliveau successor to Archbishop Langevin, and creating a special Archbishop without suffragans for the City of Winnipeg.

This last measure surprised somewhat, as it was unexpected and the narrowness of the region, or rather colonizable territory, left to the mother Church of the West rendered her survival rather problematical. Representations made to the Holy See brought about some alteration in its limits, and contributed to reconcile the people to the innovation.

Once known, the personality of the titular of the new see of Winnipeg rendered still more acceptable a measure which for some time was far from popular in certain quarters. This was Mgr. Arthur Sinnott, former secretary to the Apostolic Delegation in Ottawa. Consecrated on the 21st of September, 1913, Archbishop Sinnott did not take possession of his see until the following Christmas.

The radiance of his smile and the kindness of his manners had soon conquered everybody in spite of some difficulties he had at first with those who had previously represented the Church in Winnipeg. Hence, it can be said that he has done what no prelate of his race has achieved in the West: won the esteem and love of the French, the pioneers of the country, because never antagonistic to their interests.

When he reached Winnipeg, that great figure of the missionary world, the veteran Fr. Lacombe, had just passed to his reward (12 Dec.) in a home he had founded at Midnapore, southern Alberta.

We have seen the astonishing number of parishes established by Mgr. Langevin during his episcopate; Bishop Pascal was soon to outdo even that so active prelate by blessing no less than ten churches in one single pastoral visitation, while, passing from light to darkness, we see Fr. Turquetil admitting (2 July, 1917) thirteen adult Esquimaux to holy

baptism, and, in the fall of the same year, Archbishop Mathieu was blessing the corner stone of a \$100,000 convent for that wonderful young progressive place, Gravelbourg.

This was on the 2nd of September. Just ten days later, a new scholasticate for the Oblates was being opened at Edmonton under a Fr. Mérier, while, on the 17th of October of the same year, a church erected for the Belgians at St. Boniface was being blessed, and a little later (11 November, Mgr. Legal was announcing his translation from the see of St. Albert, now abolished, to that, newly created, of Edmonton.

THE INFLUENZA

The end of 1918 has left painful memories in the West as elsewhere. The terrible influenza, as it was then called by supermen, since it was probably no other than the black pest of the Middle Ages, which is the almost unending aftermath of great wars, was preceded by an event of a rather promising nature, we mean the establishment by the fathers of the Society of Jesus of a classical college in Edmonton, the life of which has ever since been nothing but an uninterrupted success. As early as February 1918, the roll of its boarders alone counted no fewer than 90 names.

On the other hand, in Winnipeg, Archbishop Sinnott having divided the Polish parish of the Holy Ghost, blessed (September 23) the corner stone of a new church for the same population, which he put under the care of a Rev. Joseph Golski.

Then came the terrible plague just mentioned. If we grant its memory the honours of a special mention, it is because of the sublime show of sacrifice and faithfulness to duty which it occasioned among the clergy of the West, of whom many caught it in the course of their parochial or missionary ministrations. Prominent among them were Fathers I. Augustine Sufta, O.M.I., parish priest of St. Mary's, Regina, an able and big-hearted, if somewhat blunt, man; Hercules L. Vachon, of the same Congregation, a gentlemanly priest remarkable for his spirit of initiative, as his many surviving works testify; Jacques Liebert, O.M.I., a popular cleric of St. Hubert's Mission; Henry Boels, C.S.B., a religious who had devoted himself to the salvation of the poor Ruthenians of Yorkton and environs; J. B. E. Riou, an ex-religious who found death by the bed-side of a victim of the "flu" in the remote parish of Doland, and, in the Catholic metropolis of the West, kindly Father Joe. Antoine Messier, for fourteen years chaplain in the St. Boniface Hospital, where he fell, it may be said, facing the dread enemy he had so often victoriously defied.

All told, the impalpable visitor snatched not fewer than a dozen valuable lives from the ranks of the western clergy, without counting quite a number of nuns, practically all of whom found death whilst at their professional duties.

LATER EVENTS

It was just in the wake of such and such as arose in the West an institution which was destined to powerfully further the Catholic cause there, we mean the College of Gravelbourg, a new town in south-western Saskatchewan, the growth of which had been little short of miraculous, situated as it is in the midst of a grain-growing country. Opened on the 19th of December, 1918, the new seat of learning had very modest beginnings and was almost two years, in the hands of secular priests, after which the Oblates were to take charge of it.

Entrusted from the start to religious, the Jesuits, a sister institution, Campion College, was established at Regina about the same time. The former was intended for the French-speaking Catholics, the latter for their co-religionists of English or German speech.

Shortly thereafter, March, 1919, as if to refute the accusation of weakness in presence of death which the number of influenza victims might have suggested, a frail little old man, Father D. Dandurand, O.M.I., was publicly celebrating the one hundredth anniversary of his birth, an event which he was to survive two years.

Yet the inexorable Reaper must always be at work. In the broad plains of Saskatchewan the founder of the German Muenster Colony, the Rt. Rev. Father Bruno Doerfler, O.S.B., as able an administrator as he was a pleasant man, was felled on the 12th of June of the same year, at the age of barely 53, esteemed and regretted by all who knew him. A man of letters, Rev. Michael Ott, succeeded him.

Farther west, a still more regrettable demise which then saddened Catholic circles was that of Mgr. Legal, O.M.I., first Archbishop of Edmonton. His disappearance from the sunny fields of the Far West was, for the majority of the Catholic population there, an irreparable loss. Ponderated and methodic in his ways, full of zeal and of a quite apostolic simplicity which never begot disrespect, that prelate ever retained, under the glow of his station in life, the unpretentious dispositions of the Indian missionary he had been.

The life concourse of clergy and laity which accompanied him to his last resting place told of the high esteem in which he was held. He was to have an English-speaking successor, the Rt. Rev. Henry O'Leary, previously Bishop of Charlottetown (17 September, 1920).

Meantime, on the 14th of July, Bishop Pascal, O.M.I., was himself passing to the great majority in his native France, whither he had gone in search of health which had long been eluding his advances. The *Père de l'Ouest* may be said to have been his work of predilection since Providence called him to Prince Albert. The son of Judge Fruchon, Mgr. Joseph Henri; was to succeed him.

Elsewhere, through the whole West, the hive remained as busy as ever. Despite deaths and accidents, such as fires and other calamities, parishes were cared for, Indian and white schools were kept in operation to the religious profession, clerics duly ordained and a few older ones called sinners to their God, candidates of both sexes were being admitted to the religious profession, clerics duly ordained and a few older ones promoted to the Roman prelate. As a result, the sheep of the one fold were increasing in quality as well as in quantity, and their pastors could have said to them as their prototype Saint Paul to his own neophytes: "Are not you my work in the Lord? ... You are the seal of my apostleship in the Lord." (I Cor., IX, 1, 2).

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PROGRESS---

There is no nation, no institution, no business, or no individual that is not subject to the laws that govern progress. There can be no hesitation, no standing still in this life; we are all either going forward or sliding backward; and it is this forward or backward direction of the individual that determines the progress of the nation.

Western Canada has been particularly fortunate in that its builders have gone forward, not backward. While it has had its struggles and setbacks, yet, when its final history is written, it will be a story of a strong, virile progress; and in Canada's march forward the merchants of the West have played an all-important part. It was for them to bring to the frontier the necessities of life, so that the pioneer, when once he had set his hand to the plow, need not turn back; it was for him to stay and build our towns and cities; but behind him was that institution so seldom in the spotlight yet a necessary factor in the progress of any country—the wholesale distributor.

The wholesale distributor has also been a big factor in the building of Western Canada. He has had to anticipate the wants of a fast-growing country; has reached out to the markets of the world and brought to the merchant the very sinews of life. Without the distributor the pioneer merchant's efforts would have been of little avail.

Through the changing years in this young country, the merchant and distributor have had to change with the times; and only those who have been able to adapt themselves to new methods and new conditions have survived.

The Marshall-Wells Companies are a striking example of this great and necessary change. They are a consolidated up-to-date version of the great pioneer Hardware Companies of Western Canada, whose foundations were laid when Western Canada was in the beginning. From a few small straggling warehouses has been built the present far-reaching system of factories, laboratories and hardware distributing houses stretching across Canada from the Great Lakes to the Coast; with purchasing facilities in Great Britain, Europe and strategic points on this continent; with factories and laboratories in Penetanguishene and Winnipeg, and with distributing warehouses situated at Port Arthur, Le Pas, Winnipeg, Regina, Saskatoon, Edmonton, Calgary, New Westminster and Vancouver.

Through their purchasing offices, merchandise is brought from the far markets of the world; in their laboratories and factories are made Marshall-Wells' well-known major lines of merchandise; while through their distributing warehouses thousands of Western Canada Hardware Dealers are able to place before the nation the world's best merchandise, enabling the sons and daughters of the early pioneers to continue to build up this last great frontier of civilization and to fulfil their destinies.

Archbishop Sinnott

THE MOST REVEREND ALFRED ARTHUR SINNOTT, D.D., J.C.D., first Archbishop of Winnipeg, whose jurisdiction is subject immediately to the Holy See, ranks among the most distinguished prelates of the Dominion of Canada. His elevation to the honors of an Archbishop was preceded by a lengthy tenure of ecclesiastical and secretarial functions at the Apostolic Delegation at Ottawa, under their Excellencies, the Most Reverend Donato Sbaretti and Archbishop Stagni. He was intimately connected with this office for nearly thirteen years, and it was there that he developed in himself those sterling qualities which, later on, have merited for him the applauded title of a "Christian statesman."

His very birth and early training have fitted him in a peculiar sense for his important post. Alfred Arthur Sinnott, son of John Sinnott and Jane MacAulay, was born at Victoria, P.E.I., on February 22, 1877. Shortly after that date the family settled on a farm near Morell, and it was there the future Archbishop spent his childhood and boyhood days. He was the youngest of eleven children, reared in a mission where there was Mass only every third Sunday.

His early religious instruction was imparted almost exclusively by his pious mother. He studied first in the country school, then in Prince of Wales and St. Dunstan's Colleges, going to the Grand Seminary, Montreal, for philosophy and theology. After five years in the Grand Seminary he went to Rome, in the autumn of 1899, and continued his studies in the famous school of St. Apollinaris. On February 18, 1900, he was ordained priest by Archbishop Stonar, of Trebizond. In August, 1901, the young priest returned to Canada and visited his old home at Morell. September of the same year brought him an appointment as professor in St. Dunstan's College, Charlottetown. It was two years later that he became private secretary to the Apostolic Delegate, from which office he stepped into the higher circle of Chief Pastors of the greater Canadian dioceses, an early recognition coming to him after six years of priesthood, when he was made a Private Chamberlain of His Holiness Pius X and given the title of Monsignor.

His Grace was named Archbishop of Winnipeg in December, 1915, was consecrated by His Excellency, Archbishop Stagni, and took possession of his See on December 23, 1916. The "Wanderer" has thus described him in one of the issues of the Winnipeg Tribune: "His Grace is a fine physical specimen; still young, ruddy of complexion, bright of eye, brilliant of speech, and possessing a fascinating personality. He seems to embrace in his personality so many of the best characteristics of that fine Irish race. He has woven himself into the life of the city and few public men have made so many warm friends as His Grace

in the years during which he has been one of our prominent citizens.

Being Archbishop of Winnipeg is by no means an ecclesiastical sinecure. The archdiocese is vast and much of it is still in a virginal state of embryonic development. Each summer sees His Grace in constant journeyings on Confirmation tours, and these itineraries are always coupled with hardships unknown to heads of well-settled eastern jurisdictions. He is a veritable *peregrinus pro Christo*—a "wanderer for Christ"—and when winter arrives the Archbishop goes forth to visit his beloved "Red" people. We cull the following from one of our Catholic journals because it truthfully illustrates his annual winter peregrinations:

"The Most Reverend Alfred A. Sinnott, Archbishop of Winnipeg, departed today on his annual pastoral visit to the Indian

reserves and scattered missions of the North Country. He will be away for nearly four weeks, and during that time will cover the districts surrounding Lakes Manitoba and Winnipegosis. The entire trip will be about 500 miles long 350 of which will be made behind a horse or in a dog sleigh.

"The country through which the Archbishop will pass is practically virgin territory. In summer, travelling is made difficult by the presence of muskies, and though the region is dotted with lakes, the many portages and the thick bush render some points almost inaccessible. The only season in which these places can be reached is winter, when the rivers and lakes freeze solid. It is during this season every year that Archbishop Sinnott pays his visit to his Indians of the hinterland. For one stretch of four days, between Shoal Lake and Waterhen Indian Reserves, the episcopal party leaves civilization entirely behind, spending

the whole time in the sleighs and camping by the sides of the lakes at night."

These trips, made at such frequent intervals, have given the Archbishop an altogether unusual and almost uncanny knowledge of all the roads, passable and impassable, in his archdiocese. And, while en route, many a poor family has sheltered its chief pastor under its roof, and these episcopal visits are always a source of delight and matter for conversation till such time as their archbishop arrives again on the scene.

Since Archbishop Sinnott is the first ordinary of Winnipeg, its spiritual growth and material development are the direct resultant of His Grace's zeal for the extension of God's glory in and beyond the Gateway City. He is the Bishop of the poor in Christ, for it is mainly in poverty-stricken areas that his hearty interest elevated most church towers that serve as so many hundred links embracing the far-flung expanse of Archbishop's portion, placed under his tutelage by the Holy See.



MOST REVEREND ALFRED ARTHUR SINNOTT, D.D.

Winnipeg: The West's Youngest Archdiocese

Has Oldest English-Speaking Mission for a Cathedral—Now Thirteen Parishes
In Metropolitan Area

THE FORT GARRY MISSION

ST. MARY'S Church which, since the erection of Winnipeg into an archiepiscopal See on December 4th, 1915, has become the Cathedral Church of its first Archbishop, the Most Rev. Alfred Sinnott, has known some very humble and for the time insignificant beginnings. The present cathedral parishioner, though he belong to the Mother Church of Winnipeg, hardly recalls that his Church, hemmed in by the tall and stately Eaton buildings, and hidden away from view of the thoroughfare onlooker by the sprawling business Houses on Portage avenue, was once called the Fort Garry Mission. It was only in 1869, more than fifty years after Bishop Provencher landed on the shores of the Red River that Archbishop Taché of St. Boniface felt the need of founding a mission on the west side of the River, known as Fort Garry, around which some English-speaking Catholics had settled.

FORT GARRY

The first stone structure on the Red River Settlement was St. Boniface Cathedral, built by Bishop Provencher, and it was in imitation of that episcopal architect and still greater missionary that the Gentlemen of the Hudson's Bay Company decided in 1832 to erect a stone fort at the junction of the two rivers, and to name it after Nicholas Garry, a prominent member of that Company's Committee in London. It was two years in building and when finished in 1834 was "an enclosure of stout walls 260 feet long, with bastions and loop-holes. Within there were the usual buildings, stores, warehouses and various dwelling houses for the officers and the servants."

TURBULENT TIMES

In the same year that the Mission was founded, Fort Garry was occupied by Riel and sixty of his men, the Fort's "muster-roll being answered by 402 men, all bearing arms." Riel was then made President of the Provisional Government and by February of 1870 had under him some five hundred men stationed at the Fort. It is due to Riel and the warrior parishioners of the Fort Garry Mission that Assiniboia, as Manitoba was then known, together with part of the other Northwest Territories, is today a Province in the Dominion of Canada and not a Territory of the United States.

ARCHBISHOP SAYS FIRST MASS

The initial steps, taken towards founding a mission on the Fort Garry side, were primarily for school purposes. We are told by the Northwest Review Editor in his issue of September 21st, 1887, that in the month of April 1869, His Grace Archbishop, then Bishop Taché, determined to open a school for the Catholic children living on the west side of the Red River

around Fort Garry. He accordingly rented for that purpose two small rooms in the little clap-board cottage, belonging to Mr. Drever, and situated at the corner of Notre Dame and Victoria streets. This school was opened on the first of May and placed in charge of two Sisters of Charity from St. Boniface Convent. The remainder of the cottage was at that time still occupied by a family, Mr. Drever's presumably. Soon afterwards, however, His Lordship purchased the entire property now occupied by St. Mary's Convent and its premises and the Sisters then took up their residence there. Arrangements were immediately made for the celebration of Mass. Thus the first Mass in the city of Winnipeg was said by His Lordship Bishop Taché on June 15th, 1869 in one of the rooms set apart for a chapel which thenceforward served as the public chapel for the Catholics living on this side of the Red River. Such was the founding of the Fort Garry Mission which has since developed into the present parishes of St. Mary's and the Immaculate Conception. The first pastor in charge was Father McCarthy, O.M.I., born in Dublin, Ireland, who continued to live at the episcopal residence of Bishop Taché,



St. Mary's Cathedral, Winnipeg

as the Bishop was also the religious Superior of the Oblate Fathers laboring in Canada.

1874

In 1869, Winnipeg's population was censused at less than a hundred souls. In 1874, it counted almost 5,000, and though the Protestants were in the majority the Catholic element was periodically augmented by immigration of English-speaking Catholics, who preferred to settle on Winnipeg's site. Thus, in 1873, the convent chapel was already much too small to accommodate the Sunday worshippers. By this time, Father McCarthy was replaced by Father Jean-Baptiste Baudin, O.M.I. who came in September, 1872, from the eastern States. The Oblate Superiors decided to secure a plot of land where they might erect a building which would serve both as a Church and a presbytery for the Fathers. Father Morice in his History of the Catholic Church in Western Canada, page 98, vol. 2, tells us that in the

spring of 1873 "a building was put on a piece of land 'given' by the Hudson's Bay Company." The Northwest Review's Catholic Centennial Number, published in 1912, informs us that the plot of land was "bought." However, it is the Archbishop who, in a letter to the Superior-General of the Oblates under date of June 17th, 1873, evolves the following plan of building activity:

"I intend to build this year a house for the Fathers. This will be the beginning of an establishment upon the future of which one may fairly build great hopes."

Though some were of the opinion that the presbytery should be built at the north end of the town on the ground that the Hudson's Bay plot assigned to it was too far out of the city, Archbishop Taché's plans prevailed and the Oblates put up a building in the midst of what was then a vacant field. They used the lower part for a residence. The upper floor, reached by an outside stairway, was fitted as a chapel. And this is the

building which, removed to some distance, afterwards became St. Joseph's Home. Father Baudin was installed as parish priest with Father Lacombe as Superior. The building was blessed by the Archbishop on May 30, 1874, in the presence of a large concourse of faithful, the preacher being Father Lavoie, head of St. Boniface College.

In the year 1874-5 the ordinary receipts of St. Mary's parish were \$2,444.91. Moreover, a charity bazaar, held under the presidency of Mrs. MacKearney, brought \$1,200. The residence of the Oblates now became the chief house of the congregation in the country.

The Catholic population was then one thousand out of seven thousand citizens of Winnipeg. Describing his ministry at this time, Father Lacombe says: "The priest must run after the stray sheep and with great pains bring them back to the fold. The 'compelle intrare' must here be applied with full force. How many, Catholics in name only, come from all parts and conceal themselves in order not to be troubled by our invitations! Then how many more only pass through in search of work, either on the railroads or in other fields of occupation."

1881

By 1879, the Oblate Fathers were ready to build a church, little dreaming that when they asked Mr. B. C. Kenway to draw an architectural plan and Messrs. Hugh Sutherland & Co. to be its contractors, that the proposed structure would, in later years, bear the sacred name of a cathedral. And to start the work there was on hand only a sum of \$1,670.00, the results of a bazaar held during the winter by Rev. F. Lavoie. Yet the corner-stone was laid by Msgr. Taché on the 15th of August, 1880; and on the fourth of September of the year following, the building was sufficiently advanced to permit of its being thrown open to public worship. The Blessing ceremony was presided over by Msgr. Taché amidst a great concourse of clergy and laymen, and the sermon on the occasion was preached by Archbishop Lynch of Toronto. The organ built by Mitchell of Montreal, was not placed till the year 1883. Somewhat later, during Father Guillet's pastorate, the Church was remodelled so that the facade would reach the street line and present a more architectural aspect.

1887

During the pastorate of Father Ouellette, who administered the parish from 1885-1889, the Church was completed by erecting the spacious and handsome sanctuary and sacristy, the plans of which were prepared by Mr. Desy of Winnipeg, the work being performed by Messrs. Kelly and Soucieux under the superintendence of Mr. H. J. Peters. The heating apparatus was put in at about the same time with two distinct systems for the Church and the sacristy.

THE CONSECRATION

In 1887, the Archbishop of Montreal, Msgr. Fabre and His Grace of St. Boniface, Archbishop Taché, made a tour of the West and, upon their return, the distinguished Prelate from Montreal was asked to consecrate three Churches in the diocese of St. Boniface. These were, the St. Boniface Cathedral, the Church at St. Norbert, Man., and St. Mary's at Winnipeg. The Cathedral was consecrated on September 18th, St. Norbert on the 22nd and St. Mary's on the 25th of the same month. On that occasion some three thousand persons, Catho-

lics and Protestants, turned out en masse to view the sacred ceremonies of imparting to it the supreme consecration the Church bestows on such



Father Louis Drummond, S.J.

of her temples as, by the proper requisites, preclude the possibility of eventual alienation from their sacred purpose. Archbishop Fabre was assisted by three Bishops, the Ordinary of St. Boniface, Bishop Laflèche of Three Rivers and Mgr. D'Hermoy, Vicar-Apostolic of British Columbia, just arrived from Europe, where he had taken part in the General Chapter of the Oblates.

His Grace Archbishop Fabre was immediately assisted by Fathers Duprats and Donovan. Rev. Father Drummond, S.J., explaining the ceremonies during their progress. The relics, those of St. Zeno and his companions, martyrs were borne by Fathers French, René Bedard and Corbellier. On the consecration being finished, High Mass, coram pontifice, was sung by Father Augier, O.M.I., with Father McCarthy, O.M.I., as deacon and Father Bedard, O.M.I., as sub-deacon.

At the vesper service the congregation which assembled to hear the sermon of Rev. Father Drummond, S.J., was so large as to pack the Church and leave many standing outside the doors.

ST. MARY'S ALTAR

The High Altar, the gift of C. B. Cotton, Esq., of St. Jean Baptiste, is a very handsome structure, manufactured by Messrs. P. J. Neill & Co. Dublin, and was set up by Mr. Samuel Hooper of Winnipeg. The altar table and candle benches are of Sicilian marble; the pillars and inlayings of green and red Irish marble and the rest of the altar of Caen stone being very beautifully carved.

Under the altar, the antependium presents the Annunciation; on the redos, on the Gospel side, is represented the Nativity and on the Epistle side the Presentation. The extreme elevations of the redos are each surmounted with a figure of an angel. The tabernacle with its overhanging dome, consists of an iron safe lined with cedar, with doors of gilt brass on which is represented an Agnus Dei. In a niche above the Altar is an image of our Lady as the Virgin Mother Queen of Heaven.

WINNIPEG ARCHDIOCESE CREATED

In 1869, Archbishop Taché of St. Boniface formed a small parish unit in Winnipeg, then in its embryonic state, and in 1915, the chief Vicar of the Church at large formed plans for making it an archdiocese, and appointing the Rev. Doctor Alfred Sinnott of Ottawa as the first archbishop of the city of Winnipeg, grown in the intervening period into a massed population of 300,000. The news of the creation of a metropolitan See at Winnipeg, as well as the elevation of the gifted Secretary to the Apostolic Legation, to the rank of an archbishop, were naturally hailed with delight by

the townspeople of the Gateway City. Not only did Catholics express their vivid appreciation but even the Fathers of the City, convened in Council, essayed a resolution which read as follows:

"The City Council of Winnipeg desires to express its satisfaction and appreciation of the fact that Winnipeg has been created an archiepiscopal See of the Roman Catholic Church and extends to Monsignor Sinnott a hearty welcome and congratulations on his appointment as the first Archbishop of Winnipeg."

The parishioners of St. Mary's sang a solemn Te Deum on the fourth Sunday of Advent after the delivery of the happy message from the pulpit, but they were not to see their archbishop till the fourth Sunday in Advent of the year following, 1916, when His Grace was enthroned, all civic receptions being dispensed with in pur-

Toronto. Members of the hierarchy present were: His Grace, Archbishop Beliveau of St. Boniface, His Lordship Bishop Budka, the then head of the Ruthenian rite in Canada, and Very Rev. Msgr. Cherrier, P. A., pastor of Immaculate Conception parish. It was at the rectory, that, preceding the Mass, Father Patton, O. M. I., pastor of St. Mary's, formed a procession with which he received and welcomed His Grace at the main entrance of St. Mary's. The Church was filled to capacity, Father Patton addressing the Archbishop with loyal words of respect and devotion at the end of the first Gospel, immediately before Msgr. Kidd began the delivery of his chosen sermon of the occasion.

CONFERRING THE PALLIUM

Mass being over, the ceremony of investing the new Archbishop with the pallium was proceeded with. The pallium is a band of white wool worn on the shoulders. It has two strings



FATHER CAHILL, O.M.I.
First Pastor of St. Mary's Mission

suance of a desire of the archbishop that all external formalities be waived during the sad days of the World War.

THE ENTHRONEMENT

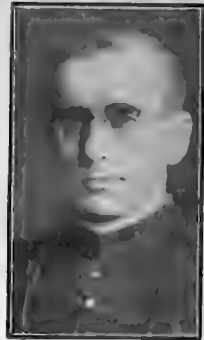
The ceremony of enthroning the new Archbishop took place on Sunday, December 24th, 1916, immediately after High Mass sung by Msgr. Stagni, Apostolic Delegate, with Archbishop Sinnott at the throne. The distinguished celebrant was attended by Very Rev. Father Cordon, Provincial of the Order of Servites of Mary, of which His Excellency is a member. The new Archbishop was assisted by Rev. Father Cahill, O.M.I., Provincial for Manitoba and Rev. Father Simon of the Apostolic Delegation of Ottawa, who acted as master of ceremonies. The Deacon and Subdeacon of honor were Rev. Fathers Lee of St. Edward's and Hilland, O.M.I., of St. Joseph's. The deacon and subdeacon were Rev. Fathers Nolan, O.M.I., and O'Donnell, O.M.I., of St. Mary's. The sermon was preached by Very Rev. Msgr. T. J. Kidd, now Bishop of Calgary, and then Rector of St. Augustine's Seminary,

of the same material and four purple crosses worked on it. It is worn by the Pope and sent by him to patriarchs, primates, and archbishops. The pallium is worn on certain great feasts, but cannot be transmitted to a successor or worn out of his own patriarchate or province, and is buried with the Archbishop to whom it was originally given.

Msgr. Stagni, seated on the predella of the Altar after High Mass, placed the circular white woollen band about the neck of the new Archbishop, thus conferring upon him the plenitude of episcopal authority. Addresses were then read to the new prelate in both English and French, by Dr. J. K. Barrett and Mr. J. Collon of Sacred Heart parish, respectively. To both of these Archbishop Sinnott very feelingly replied, his manner of speech denoting that if the new Archbishop is of English-speaking parentage, he is fully qualified and able to speak in the lore of the first missionaries of French blood, who laid the first seeds of Holy Evangelism in this part of the West which he now came to rule and govern.

ST. MARY'S BECOMES A CATHEDRAL

St. Mary's Church was declared a "Cathedral" invested with all the privileges and dignities appertaining there-



Father Patton, O.M.I.

to by Archbishop Sinnott on December 8th, 1918. In a lengthy inaugural address to the people of St. Mary's, His Grace fully explained the recent change made in the parochial life of the parish. It was his privilege to choose any Church in the City of Winnipeg as his Cathedral, and his choice fell upon St. Mary's notwithstanding its colossal indebtedness. But withal, His Grace paid a very high tribute to the spiritual work done by former pastors and priests of the parish. He said in part:

"Almost fifty years have passed since the first humble beginnings of this parish. Great changes in this city and country have taken place since then—changes so great indeed and so kaleidoscopic that they almost surpass our comprehension. But throughout the years the continuity of good priests and devoted missionaries have been preserved in St. Mary's parish, and we can say without flattery that those who served you most recently and who have just departed were by no means inferior to their predecessors in all those priestly qualities which distinguish the true Minister of Christ. I am glad to render them this homage and I know I but feebly express the close ties of affection by which you were bound to them and the feelings of regret which the severance of these ties naturally causes you."

And in drawing his address to a close, after reminding the parishioners that a debt of half a million dollars is staring them in the face, when but six years ago they had a Church and School free of any monetary obligations, His Grace put himself and all his people under the patronage of the Virgin, Her feastday of the Immaculate Conception, vowing to place somewhere in the Church a Statue dedicated to Her as "Our Lady of Prompt Help." And the Virgin has been continually blessing the parish and year by year the colossal indebtedness is dwarfing before the steady progress of work in union with prayer until that "speedy fruition" which His Grace said in his parting phrase, "we all so ardently desire."

THE SECULAR CLERGY

With the withdrawal of the Oblates from parochial work, the same was taken up by the secular clergy, young Father Dutton being constituted rector of the Cathedral with Father Smith as assistant. Monsignor Blair became Vicar-General and chancellor of the archdiocese with residence at the rectory, which now received the more official standing of a palace, since His Grace was installed therein, his first two years as Archbishop being lived at the Bawlf home on Kennedy street. But Father Dutton was not

destined to remain long in his important charge. A few weeks after assumption of duties he went to Regina to attend his brother, who was ill with influenza, and there succumbed to the dread epidemic then ravaging North America, on January 23rd, 1919. It may be remembered that all the Churches in the City were closed from and the Rev. John B. Dutton met his death in the aftermath of the virulent influenza, in the 31st year of his age and the fourth of his priesthood. He was buried in Regina from the Holy Rosary Cathedral, Archbishop Sinnott preaching the funeral oration.

SANCTUARY GUTTED BY FIRE

On midnight of March 17th, 1919, a mysterious fire broke out in the basement of St. Mary's Cathedral, and, before the alarm was answered by the fire brigade, the flames had spread into the sanctuary, breaking out through the roof, and then ran along the east gutter towards the belfry which was saved by the quick raising of an aerial ladder, enabling the men to stop the spreading. Everything in the sanctuary was gutted by the elements, but by an almost miraculous intervention, the main altar was spared. Hardly a drop of water on it gave evidence that it went through a fire, which caused damage to the extent of \$30,000.00. The Blessed Sacrament was saved by Father J. S. Smith, cathedral assistant, and present rector of St. Mary's Cathedral, Calgary, who together with Father Doyle carried the Sacred Host to a place of safety, not without danger to their lives. Fire and water destroyed many precious vestments which were quite costly and very ornamental. Besides the vestments, the fire had caused damage to a number of stained glass windows in the sanctuary and the transept, and some of these were memorial and of rare worth apart from their intrinsic value.

REPAIRS DONE BY HIS GRACE

Church services, in the meantime, were held in the school-hall, across the street, but reconstruction work was not begun till the summer of that year. The contract has been awarded by the parochial committee to a member of the parish, Mr. Martin Kelly, who with a few minor changes was to restore the Cathedral exactly as it was before the fire. The celebration of midnight Mass marked the practical completion of the work of re-decoration, and the reconstruction much ameliorated the cathedral aspect of the parish. Many of the parishioners hastened with generous alms to re-furnish the sanctuary. Mr. and Mrs. Patrick Shea donated a new Communion rail, which runs across the whole front of the Church, enclosing the whole of the altars. It is of quartered oak and

thousand dollars, which went for erecting the episcopal throne, buying one of the candelabra-angels and defraying some of the expenses in connection with repairs of the altar. Mr. and Mrs. J. J. Carolan donated the other angel holding an electric candelabra, while the Misses M. and K. Byrne have taken upon themselves to replace the statue of Our Lady in the niche above the Main Altar. The new sanctuary lamp was donated by John Manion. But also many others tendered substantial funds without any explicit purpose, so that the remodelling left St. Mary's in a fitter state than ever before.

ARCHBISHOP AS PASTOR

Father F. J. MacGregor acted as pastor for fourteen months after Father Dutton's demise, and, at his departure, the Archbishop took up himself all the duties of an ordinary pastor at St. Mary's, sacrificing besides, two and three months of each

tronomical Society and has, since his coming to Winnipeg, been identified with many lines of scientific work. He has given hundreds of addresses before the Canadian and other clubs and is considered the "facile princeps" lecturer of the City.

Immaculate Conception Parish

IN 1869, St. Mary's parish, and present Cathedral, was founded. Twelve years after, in 1882, another parochial nucleus was discerned at what is known as Point Douglas, where the first missionaries landed in 1818. Archbishop Taché had it built out of his own private funds on a complete block of land, formed by Austin street, Jarvis avenue, Maple street and Euclid avenue. The parish limits were set as fol-

lowing: South limit, Alexander avenue; West, the city limits; East, the Red River; North, as far as the city extended in that direction. The frame structure was blessed by the Archbishop on the Feast of the Immaculate Conception, 8th of December, 1882, but its first pastor, Father Lebert, O. M.I., was not appointed till the 4th of March, 1883.

SURROUNDINGS DEAR AND UNAPPEALING

The little church was fast gaining ground and favor with the increasing number of Catholics, but the surrounding land was still undeveloped and without residential buildings. There were no sidewalks, no sewer connections, no boulevards and no macadamized road. And this primitive state called for many improvements to which the young parish priest and erstwhile professor of literature and sciences gave his keenest attention. In this task, he was helped by his father who arrived from the East to live with his son and lend a willing hand in the pioneer development of his pastorate.

THE PRESENT CHURCH

Towards 1890, the parish had so numerically increased that the erection of a more spacious House of God became tantamount to a stern necessity. With but slender means at hand new foundations were laid in the fall of 1891, and the frame of the Church put up early in the following spring. This and all the wood-work in the rising Church was done by day labor under the pastor's supervision, who secured the services of a skilled foreman in the person of Mr. Berthiaume, a co-patriot of his from St. Remi, Quebec. The brick-work and all necessary plastering was done by contract, the finished structure being later artistically decorated by Mr. Edmond Meloche, a Montreal artist.

NEW CHURCH IS BLESSED

The corner stone was blessed on the 8th of May, 1893, by His Grace The Most Rev. A. Taché, and the Rev. Father Drummond, S.J., preached on the occasion.

The main altar was donated by the ladies of the Parish. As to the side altars the material was furnished by the Parish but the work was done, free of charge, by the staff of carpenters and joiners. The work for the heating plants was also done free of charge by Mr. Joseph Shaw, his sons



RT. REV. MONSIGNOR A. A. CHERRIER, V.G., P.A., L.L.D.

year to visitation of parishes far and near. In 1919, Father T. W. Morton, ordained in 1904, at the Clifton pro-cathedral, England, by the Rt. Rev. George Ambrose Burton, was inducted as the cathedral rector and has ever since been closely connected with the parish work at St. Mary's. Father Morton holds the degrees of B.Sc., London, F.R.Ph.S., F.R.C.S., and was sometime Rector of St. Nicholas, Bristol, England. On February 27th, 1927, Archbishop Sinnott at High Mass Sunday morning, announced that Pope Pius XI had conferred on Rev. Dr. T. W. Morton, the title of prothonotary apostolic. His Grace tendered to Father Morton, who was celebrant of the Mass, the congratulations of himself and the cathedral congregation on receiving this the highest honor granted to clergy by His Holiness the Pope. The papal brief said that the distinction was granted in recognition of Father Morton's faithful service over a long period and for the high recognition which his learning and ability had brought among Catholics and non-Catholics.

Rt. Msgr. Morton was president of the Winnipeg branch of the Royal As-

sociation of the City. He has been identified with many lines of scientific work. He has given hundreds of addresses before the Canadian and other clubs and is considered the "facile princeps" lecturer of the City.

FATHER ALPHONSE AVILA CHERRIER

Immaculate Conception parish soon enough passed unto the secular clergy with the naming of Father Cherrier, past rector of St. Boniface Cathedral, steward of the Bishop's palace and President of St. Boniface College, as pastor, Father Lebert going to Qu'Appelle. This was on the 14th of July, 1884, and in the year following, we find this noted in the columns of the local Free Press:

"A NEAT LITTLE CHURCH"

"The cosy little Church of the Immaculate Conception at Point Douglas has been handsomely renovated. The chapel has been painted a light and drab by Mr. Alfred Morris, while the altar has been frescoed by the same



Church of the Immaculate Conception

and his son-in-law and a friend W. Buck.

On the 16th of March, the church was solemnly blessed and on the 17th, the feast of St. Patrick, it was opened for public worship with a Solemn High Mass. The sermon was given by the Rev. Father Fox, O.M.I., of the St. Mary's Parish.

(Continued on page 89)



Monsignor Morton

a fit ornament for the finest Church in the land. A dado, seven feet high, and also of the same material, covers the walls of the sanctuary, the Children of St. Mary's School contributing a

Hudson's Bay Company's Romantic History

By ROBERT WATSON, F.R.G.S.

THE COMPANY OF ADVENTURERS

THE Governor and Company of Adventurers of England trading into Hudson's Bay"—such is the original and colorful title of that vast business organization in the Dominion of Canada which has become familiarly known as the Hudson's Bay Company.

This name is a household word in Canada today and no history of that great Dominion has been written without tribute to the work of exploration, civilization and development that has been carried on by the Company during the 261 years of its existence. Here in every sense of the phrase, "Romance and Business Meet."

The Hudson's Bay Company's post-war development has been remarkable and has done much to instill and stimulate the confidence in the financial field in Canada. The past few years have been marked by extensive building operations by the Hudson's Bay Company in Western Canada, chiefly in Winnipeg, Vancouver, Victoria and Calgary, in connection with its chain of eleven department stores. Some of these stores were originally small fur trading posts situated on the trackless plains and in the heart of forest country, and several large progressive cities in Western Canada today owe their origin to the small fur trade establishments planted in the early days by the men of the Hudson's Bay Company.

A brief survey of the high lights in the history of this remarkable business house—proprietors of the first chain store service operated on this continent—might prove of interest.

THE CHARTERED COMPANIES

At the Courts of England, in the days of "Good Queen Bess," there attended many gay nobles, knights and courtiers, gallant soldiers and intrepid seamen, all imbued with a thirst for adventure and a desire for fame and fortune.

Stories of marvellous discoveries of new lands and unlimited treasure were recounted by returning adventurers and these kept this spirit alive and fired fresh enterprise.

The dynasties of Europe were awaking to a realization of the great benefits that must accrue to the mother countries through new colonial possessions and they sought to encourage the setting forth of expeditions to distant and unknown parts of the world in search of "fresh fields and pastures new."

These expeditions were, for the main part, organized by the private enterprise of certain groups of adventurous spirits operating under what was termed a Royal Charter, which gave regal authority to the expeditions, granted certain rights and territorial privileges for discoveries made and for new trade routes and trade relations opened up.

In this way the East India Company was formed in 1600, under the title of "The Governor and Company of Merchants of London trading into the East Indies."

In this way, seventy years later, in the reign of King Charles the Second, "The Governor and Company of Ad-

venturers of England trading into Hudson's Bay" came into being.

These chartered companies received little or no aid from the Government in matters of naval and military protection. If their enterprises failed or got into trouble with people of other countries, there was no reflection or blame attaching to their monarch or the home government, but if successful they paved the way for the later acquisition by the Crown of vast new territories already partly explored and ripe for trade.

It can be readily realized that this was a splendid arrangement for both the government and the individuals and that it has been largely through the granting of such charters that the vast countries comprising the British Empire have been founded and developed.

The early history of the Hudson's Bay Company is of the granting of such



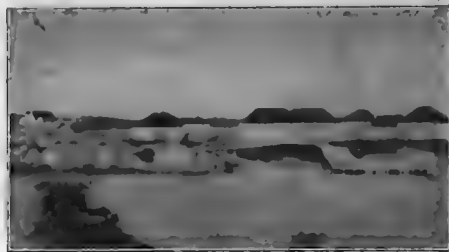
Prince Rupert,
First Governor of the Hudson's Bay Company

a charter, of a business quest for furs, of adventure, romance and exploration, and of conflict for British supremacy in what is now known as the Dominion of Canada.

RADISSON AND GROSSEILLIERS

The eastern seaboard had already been occupied by intrepid explorers and adventurers of France when, in 1668, Pierre Radisson and his brother-in-law, Medard Groseilliers, headed the first definite fur-trading expedition in behalf of the British Company. These two men had made previous fur procuring excursions into the wilds of Rupert's land, and, smarting under a feeling of injustice at the treatment by the French Governor at Quebec, they crossed to France seeking restitution. Failing to obtain it or any assistance in fitting out their proposed expedition into Hudson's Bay, they secured an audience with Prince Rupert (cousin of King Charles the Second), a distinguished soldier and sailor, a patron of the arts and sciences, and one of the most picturesque figures in England at that period. The two adventurers enlisted his support.

In June, 1668, Radisson on the "Eaglet," and Groseilliers on the "Nonsuch" set out from the Thames. The



Norway House, established 1681

"Eaglet" failed to make her objective and returned to England. The "Nonsuch" was successful, passing the Hudson Bay and reaching south of James Bay on September 29 of that year. A palisade fort was built and there an active trade for pelts was done with the Indians, the "Nonsuch" finally returning to England loaded with valuable furs.

CHARTER FROM KING CHARLES

This led to the granting of the charter by King Charles the Second to "The Governor and Company of Adventurers of England trading into Hudson's Bay" on May 2, 1670. The validity of this charter has been challenged from time to time, but the highest legal authorities have invariably declared it to be good in law. Changes and concessions have been made by the Company right down the two and a half centuries of its existence, slowly, it is true, but generally with wise forethought. By its influence and wisdom, its great resources, and through the enterprise of its loyal and intrepid servants, it has been largely responsible for the opening up of this vast domain of unexplored, almost unknown, territory now included in the Dominion of Canada.

In 1671 Moose Factory was established by Radisson and Groseilliers for



Sir George Simpson
Governor of Prince Rupert's Land, 1841-1860

the Hudson's Bay Company on the west coast of James Bay.

Prince Rupert was the first Governor of the Company, and a leader in its enterprise. He was succeeded by the Duke of York, who afterward became King James the Second.

FAMOUS GOVERNORS

Since that time many men famous in history have occupied the enviable position of Governor of the Hudson's Bay Company—John, Lord Churchill (later the Duke of Marlborough); Sir Bibye Lake, Baronet; Samuel Wegg; Sir John Henry Pelly, Baronet; Rt. Hon. Sir Stafford R. Northcote, Baronet, M.P. (later Earl of Idelcote); Rt. Hon. George Joachim Goschen, M.P.; Lord Strathcona and Mount Royal, G.C.M.G. (Donald A. Smith).

H.B.C. EXPLORERS

In 1689 Henry Kelsey, a mere youth, a servant of the Company, started a series of explorations along the Churchill River, penetrating into the wooded country and farther still in 1690 and 1691 to the prairie lands on Eastern Saskatchewan of which he took possession for Great Britain in the name of the Company. He was the first white man to record the musk-ox, the first white man to see the buffalo of the plains and to encounter the grizzly bear on the prairies. He served the Hudson's Bay Company honorably for a period of 39 years.

Fort Prince of Wales was built at the mouth of the Churchill River in 1717.

In 1731, forty years after Kelsey's remarkable western journeys, Pierre Gaultier de Varennes Sieur de la Verendrye set out at the head of a party of adventurers, representing some Montreal merchants, his purpose being to trade for furs with the hitherto unknown Indian tribes of the west. La Verendrye and his sons pushed westward until they came within sight of the Rocky Mountains. Thus was the exploration of the country continued.

The original wooden structure of Fort Prince of Wales was replaced in 1734 by a stone fort, said to be one of the strongest on the continent and supposed to be impregnable, although it fell before the French in 1782. It was partly razed by them and never rebuilt.

In that same first hundred years of the Company's history there were other daring adventurers in the service on both sea and land, one of whom, the youth Samuel Hearne, stands out in the history of our country as the explorer of Great Slave Lake, Athabasca Lake and the Coppermine River to the Western Arctic. He reached the Coppermine River on July 18, 1771, after having previously made two unsuccessful attempts and suffered severe privation. Hearne has left a very interesting journal of his travels in search of "unknown rivers, strange lands, rumored copper mines and the North West passage," which was supposed to lead directly to China. He was the first known white man to reach the Arctic Ocean from the interior. Hearne was governor of Fort Prince of Wales when it capitulated to the French under Admiral de la Perouse.

Explorations were made by the Hudson's Bay Company's officers and servants in Hudson Bay and northward in search of the North West passage and other navigable channels. Many daring navigators lost their lives in these quests; ships set sail and were never again heard of. These were the days when the Company had to fight continually off the seaboard for its very existence, when every available man

was sent forth to explore the north, south and west were slowly but surely being opened up for posterity. From 1789 to 1793, one Alexander



York Factory in 1888 (from an early sketch by Alexander Hunter Murray)



Types of Fort Harrison Eskimos—Hudson's Bay Company Hunters

Mackenzie began to be heard of. He was a servant of the North West Company, and set out to reach the mouth of the great river that now bears his name. He arrived at the Arctic Ocean before midsummer, 1789.

Mackenzie, in 1793, explored the Peace River to its source in the Rockies, and, crossing The Divide, marched westward, and, on July 20, 1793, came to the Pacific Ocean, which for 300 years had defied approach from overland.

EXTENSION OF TRADING AREAS

During the fifty years, 1770 to 1820, the Hudson's Bay Company extended its operations rapidly west and south, establishing posts in the areas now known as the Provinces of Manitoba, Saskatchewan and Alberta as well as in parts of the North-West Territories. Quebec, Ontario and Minnesota. Abitibi (Quebec), Pembina (Minnesota), Fort Douglas (Manitoba), Berens River, Norway House, Cumberland, Edmonton, Peace River, and other posts were set up in the area then known as Rupert's Land; and that was in the days when transportation was by canoe, dog-train, snowshoe and moosehide.

THE SELKIRK SETTLERS

The North-West and the X.Y. Fur-Trading companies amalgamated in 1804, and started on a policy of aggression against the Hudson's Bay Company. In 1811, Lord Selkirk was granted by the Hudson's Bay Company 116,000 square miles of land in the neighborhood of the Assiniboine and Red Rivers upon which to form his projected Red River Settlement or Selkirk Colony. His first party of colonists reached the banks of the Red River in 1812. This was the first definite and visible sign of the colonizing and agricultural possibilities of the great prairie country and signalled the birth of what has become the great western city of Winnipeg.

These sturdy settlers had to face overwhelming difficulties of flood, plagues of locust, primitive tools and much local trade enmity. Their very existence as a colony was threatened again and again, and but for the protecting arm and pecuniary aid of the Hudson's Bay Company they could not have survived, let alone prospered.

OPPOSITION TO SELKIRK SETTLERS

Although the Selkirk Settlement on the Red River was sponsored by the Hudson's Bay Company it was soon evident that the other fur traders and their dependents, in the fear that this land settlement would affect the fur trading throughout the district, deeply resented what they considered an intrusion on their territorial preserves. This open opposition culminated in the massacre at Seven Oaks on June 19, 1816, when a band of half-breeds in the employ of the North-West Company encompassed a Hudson's Bay Company party two miles from Fort Douglas, killing the governor, Robert Semple, and 20 of his men, dispatching the wounded in cold blood.

This discreditable and disastrous happening made it clear to all parties that if they hoped to continue operating successfully something would have to be done to end the bitter rivalry that then existed. George Simpson, an able, shrewd and aggressive "Gentleman Ad-

venturer," came to the fore and succeeded in 1821 in cementing the combination of the North-West and the Hudson's Bay Company, thus ending a strife that had lasted many years, and starting upon another definite phase of Canada's development. Simpson was a power in the land for 40 years. For his services as an Empire Builder George Simpson was knighted by Queen Victoria.

WESTERN PROGRESS

Fort Garry (now Winnipeg) was built in 1822 and was rebuilt in 1835, when the first government for the Red



H.B.C. Steamer "Arcturion"

River settlement was organized. Mean time the Hudson's Bay Company's operations extended west, also south-west into what is now United States territory of Washington and Oregon.

Boundary questions became involved and troublesome, territorial limits seemed to be governed more or less by the nationality and aggression of the people settling in and around the various areas.

The establishing of trading posts throughout the west in Manitoba, Alberta, British Columbia and Vancouver Island by the Hudson's Bay Company consequently proved a tremendous factor in the retaining of these fertile lands for the British Crown and at a time when the government was not itself prepared to establish farming and colonizing communities, transportation being of the crudest description and the territory wild and far-flung, although not so distant from the fairly well-settled areas in the United States. It was greatly in the interests of the Empire that these trading establishments should be set up by the Company wherever possible and held by it in behalf of future settlement. It was thus that the British Government in 1849 placed Vancouver Island under the control of the Hudson's Bay Company to hold and consolidate it for a period. In 1859 it became, with British Columbia, a self-governing Crown Colony, with Sir James Douglas, of the Hudson's Bay Company, as Governor.

After the settlement of the boundary line question with the U.S.A., the Company gradually relinquished its posts south of the 49th parallel, but all the splendid country north of that parallel—especially in the West—which is now proudly claimed as the Dominion of Canada, was held for the British Empire, largely through the presence of the trading posts and the tenacity of the men of the Hudson's Bay Company who were in charge of them.

MOVEMENTS TOWARDS CONFEDERATION

The country rapidly got more and more settled and developed. Primitive local control became better organized. The people of various communities sought and obtained representation on

the governing council, and government by the people followed the British flag as it has always done—carried and upheld in Canada for so long by the Governor and Company of Adventurers of England trading into Hudson's Bay.

For a number of years steady progress had been made towards the confederating of the various British colonies on the American continent under one controlling and governing body. The eastern provinces of Canada (Ontario and Quebec), Nova Scotia and New Brunswick, had united in 1867.

In 1870 the reins of government of Rupert's Land were transferred by the Hudson's Bay Company to the Crown, under what is known as "The Deed of Surrender," and in this year Rupert's Land with the North West Territories became parties to the Confederation. British Columbia joined the others in 1871 and Prince Edward Island in 1873.

As was the case with the Chartered Companies in other lands, this transfer of control did not end the Hudson's Bay Company's business operations and national interests in Canada. Far from it. The Company retained certain rights and parcels of lands in the "fertile belt" of Manitoba, Saskatchewan and Alberta, also the areas about their fur trading posts. The past sixty years have witnessed the awakening of Canada to young nationhood and in this period the Company's trading posts have gradually extended until now they are on the Labrador Coast, Baffin Island and in the Eastern and Western Arctics.

From Winnipeg, westward, at points where land settlement has superseded fur trading, general stores have replaced trading posts; and these general stores have grown into great modern department stores.

THE COMPANY'S WAR RECORD

During the Great War in Europe the Hudson's Bay Company acted as purchasing agents for the French Government; it put into operation a vast shipping service which transported over 18,000,000 tons of goods, as well as passengers and troops. One hundred and ten ships under the Company's flag were lost through enemy submarines and other causes. 525 of the Company's employees served overseas, 81 of whom paid the supreme sacrifice.

250TH ANNIVERSARY

In 1920 "The Gentlemen Adventurers" celebrated their 250th An-



Fort Garry (from a sketch dated 1845 by Alexander Hunter Murray)

niversary throughout Western Canada, amid pageantry and old-time pomp.

OTHER ENTERPRISES

In addition to its stores the Hudson's Bay Company in Canada is deeply interested in land settlement, oil and other mineral explorations, shipping, transportation, fisheries, etc. For the purpose of attracting desirable British settlers to Canada the Company has formed The Hudson's Bay Company

Overseas Settlement Limited, with head office in London, England, and its chief Canadian office at Winnipeg.

This Company is designed to operate without profit in the national cause of increasing the farming population throughout the entire length and breadth of Canada.

Today in Canada the Hudson's Bay Company owns:

11 department stores—Winnipeg (Man.), Saskatoon, Yorkton (Sask.), Calgary, Edmonton, Lethbridge (Alta.), Nelson, Vernon, Kamloops, Vancouver and Victoria (B.C.);

6 wholesale establishments—Winnipeg, Saskatoon, Regina, Calgary, Edmonton and Vancouver;

Over 300 fur trading posts—some 30 of which are within the Arctic Circle; 86 steam and motor vessels—plying on Canada's interior waterways, on the east and west coasts and in the Arctic;

2,500,000 acres of farm and pasture lands in Manitoba, Alberta and Saskatchewan. These lands are offered for sale on favorable terms to desirable settlers.

The Company is largely interested in the Hudson's Bay Oil and Gas Company, Ltd., which is operating in the Province of Alberta.

In the past few years the Hudson's Bay Company has been perhaps the heaviest British investor in Canada, with an investment of well over twelve million dollars in building operations, besides large expenditures for merchandise, wages, steamships, etc.

"O philosophers, proud rulers of the human mind, where are our flocks, where are the souls who love you with a filial love? I am still young, yet I have already seen many souls in mine, I have had many tears of the soul upon my cheeks. As a Christian and a priest I have clasped many spiritual friends to my breast."—Lacordaire.

They who admire and praise the merits of the saints should imitate their manners. Either they ought to imitate if they praise, or they ought not to praise if they will not imitate; for we ourselves can be what they were, and we can do what they did. —St. John Chrysostom.

The Latin heraldic sign of Hudson's Bay Company "pro pelle cutem" signifies: "a tanned skin for a raw hide".

"We and all that is external to us move with a movement which never ceases. The sky changes, the earth is borne onward, the waves succeed one another on the ancient shores of the sea, the plant germinates, the tree grows, the dust is agitated, and the spirit of man, still more restless than nature, gives itself no repose." —Lacordaire.



Eskimo Women and Children—Hudson's Bay Co. Hunters' Families

Archbishop Beliveau

THE ARCHBISHOP OF ST. BONIFACE, the Most Reverend Arthur Béliveau, was born March 2nd, 1870, at Mont Carmel, in the diocese of Trois-Rivières. His father, Jean-Baptiste Béliveau, and his mother, Apolline Colombe, died in St. Boniface, and both were buried in the cathedral cemetery. The young Arthur came to Manitoba in October, 1882, when 12 years old, and entered immediately the St. Boniface College, where he made a brilliant course, graduating in June, 1890.

In the following September he went to the Grand Seminary, Montreal, for his theological studies. On September 24th, 1893, he was ordained priest at Louiseville by the Right Reverend Bishop Laflèche, a former Red River missionary, for the St. Boniface archdiocese. He proceeded to Rome, where he spent two years at the Canadian College and attended the University of the Propaganda. He came back to St. Boniface in August, 1895, with the title of Doctor in Divinity. In the following year he received the degree of Master of Arts from the University of Manitoba.

Upon his return from Rome he was first appointed secretary to Archbishop Langevin, and afterwards became Chancellor. In 1905 he was named Procurator of the Archiepiscopal Corporation of St. Boniface, and at the same time Catholic chaplain of the Stony Mountain Penitentiary, which offices he held till his appointment as Auxiliary Bishop of St. Boniface, May 24th, 1913, under the title of Bishop of Domitianopolis.

Bishop Béliveau was consecrated in the Cathedral of St. Boniface on July 25th, 1913, by Archbishop Langevin, assisted by the Right Reverend Pascal, of Prince Albert, and the Right Reverend Bishop Mathieu, of Regina. The sermon was preached in English by the Right Reverend Bishop McNally, of Calgary, and in French by the Right Reverend Msgr. Cherrier, parish priest of the Immaculate Conception of Winnipeg.

After his consecration the new Bishop became rector of the Cathedral parish, which charge he held till his appointment as Archbishop of St. Boniface, December 9th, 1915. He has already been administering the Archdiocese at the death of Archbishop Langevin, June 15th of the same year, and continued in that capacity to rule the Archdiocese of St. Boniface and the new Archdiocese of Winnipeg till the coming of the Most Reverend Archbishop Sinnott, December 24th, 1916. He took possession of the St. Boniface See on June 7th, 1916, and received the pallium the same day at the hands of the Most Reverend Archbishop Mathieu, of Regina; then raised to the archiepiscopal dignity on December 9th of the same year. On December 4th, 1915, the Archdiocese of St. Boniface was divided, the Archdiocese of Winnipeg created, and the new ecclesiastical province of Regina formed, with Regina as Metropolitan See.

Fifteen years have elapsed since the new order of things has been put into practice. The late Archbishop Langevin has been replaced by three Archbishops, since, after his death, three Archbishops were appointed to rule over the territory he had himself administered during sixteen years.

During all this period of time the St. Boniface Archdiocese has been tranquil enough. His Grace the Archbishop had to face the economical difficulties arising from the Great War, in the midst of which he was appointed to take possession of his See. He had to keep alive and to develop the numerous undertakings which the great zeal and the wonderful activity of his predecessor had set on foot. He succeeded in this task and created new parishes and new institutions. In 1917 he established, in the archiepiscopal city, the parish of the Sacred Heart for the Flemish, a parish now confined to the Capuchin Fathers, and, in 1922, the Holy Cross parish for the English-speaking Catholics of the same city, where a parochial school has also been organized, under the direction of the Sisters of the Holy Names of Jesus and Mary. A few other parishes and missions were also established in country districts.

In 1918 the Sisters of the Precious Blood established a monastery in St. Boniface and, in 1919, the Brothers of Notre Dame of Mercy built a college in Swan Lake for the benefit of the Flemish boys of the Pembina Mountain. The St. Boniface Hospital was enlarged, the St. Roch Hospital was rebuilt and remodeled, the splendid Home of Nursing was added for both hospitals, and a half-million-dollar sanatorium for fighting tuberculosis is being built on the right shore of the Red River, just opposite the Agricultural College and the new site of the Manitoba University. All this hospital work is conducted by the Sisters of Charity, the Grey Nuns of Montreal, who have also, seven years ago, turned their large Provincial House near the Cathedral, into a Home for Old Folks and Orphan Girls. The Provincial House and the Novitiate have been sheltered in the frame building of ancient days next to it.

New convents have been established in Mariapolis, St. Lucipin, East Kildonan in Manitoba, and in Sioux Lookout, Ontario.

In 1916 the Reverend Redemptorist Fathers of Ste. Anne de Beaupré have been called to Ste. Anne des Chênes, where they built a large monastery, and took up the parish work and the preaching of retreats and missions in the arch-diocese and neighboring dioceses.

November 25th, 1922, recalls the disastrous fire in which the large St. Boniface College was burnt down at night, with a loss of ten lives—a Jesuit brother and nine students. As a consequence, the beautiful Minor Seminary, built by Archbishop Langevin in 1912, became the new college home and was enlarged by the Reverend Jesuit Fathers to a capacity of more than 300 pupils, which number they surpassed last year and are closely nearing it this year. Since 1927, as a result of the establishment of St. Paul's College in Winnipeg, the English classical course of studies which, since 1906, had been conducted on a parallel with the French, has been discontinued. Nevertheless the average number of pupils is 300, counting some 80 from the Oblate Juniorate, following the College curriculum as day scholars. The college has retained its affiliation with the University of Manitoba, of which it is a part since its creation in 1877.

We may record also that the laudable merits of the other teaching institutions of St. Boniface, namely, the St. Joseph's Academy (conducted by the Sisters of the Holy Names) and the Provencher School (conducted by the Brothers of Mary) have been recognized by the Department of Education, giving them thereby, without any solicitation, the high rank of collegiate institutes.

To be complete, a mention is to be made of the Langevin kindergarten, which the Oblate Sisters built two years ago and which is educating more than a hundred boys between the ages of 5 and 12.

To this brief sketch of the career of the present Archbishop of St. Boniface a word must be added concerning the school question, which brought so much bitterness in the last years of Archbishop Taché and which was such a burning issue during the twenty years of reign of Archbishop Langevin. In spite of an outburst of enthusiasm in 1916, from which sprang the "Association d'Education" to lead the fight, the school question has been relatively quiet since. Though the laws have remained the same, a greater good will has been a spontaneous endeavor. The "Association d'Education," by its constant vigilance, its work and its perseverance, has done much to bring about an order of things, a *modus vivendi*, by which our schools have greatly benefited, religious teaching being facilitated and a religious staff maintained. A great credit is also to be given to the good will and to the spirit of fairness of the men who are ruling over our province since some ten years. His Grace has always followed, with deep sympathy, the "Association d'Education" and has done everything in his power to help and favor its work and activities. And as Quebec is the bulwark of French-Canada to the East, so does St. Boniface stand at the Gateway City to review the passage of stalwart French-Canadians into the prairie-steppe of the Great West.



MOST REVEREND ARTHUR BELIVEAU, D.D.

Archdiocese of St. Boniface

DISCOVERY OF THE CANADIAN WEST AND EARLY MISSIONARIES

THE Canadian West owes its discovery to La Verendrye, whose voyages in the then unknown territories extend from the year 1731 to 1744. In 1732, he constructed Fort St. Charles in the Lake of the Woods, and the Jesuit Father Mesurier passed with him the winter of 1732-33. Father Aulneau, another Jesuit, being with him during the winter season of 1735-36. In the spring of 1736, this latter missionary was put to death by the Sioux Indians, and along with him met their death the eldest son of La Verendrye and nineteen Frenchmen, at a locality called thereafter "The Island of Massacre," which still forms part of the Archdiocese of St. Boniface. The bones of these 21 martyrs, massacred in the cause of faith and civilization of the West, were for 172 years entombed under the debris of Fort St. Charles, whence they were taken up in August of 1908, to fall a prey to flames on the 25th of November, 1922, in the conflagration of the College of St. Boniface. La Verendrye again went up the Red River on the 24th of September, 1738, and this time reached the very mouth of the Assiniboine. He passed two days at the spot where today stands the City of Winnipeg, and then betook himself to Portage la Prairie where he constructed Fort de la Reine. He returned thither in 1741-44, in company with Father Coquart, S.J., who came in 1742, and stayed till the spring of 1744 and has the honor of being the very first priest to say Mass on the bank of the Red River. Father Morneau, S.J., was another Religious to come to Fort la Reine in 1750, with Legardeur de Saint Pierre where he passed the winter, and did not leave till the 22nd of June, 1751.

FIRST PERMANENT PRIESTS

More than a century passed before priests reappeared again on the plains to establish residency on the banks of the Red River. On the 16th of July, 1818, the Reverend Fathers Joseph Norbert Provencher and Severe Nicholas Dumoulin, disembarked, after two months of a hardy voyage, at Fort Douglas, where today stands the storey Depot of the Canadian Pacific Railway. They were commissioned to go by the Rt. Rev. J. O. Plessis, Bishop of Quebec, who delegated the two missionaries to do spiritual work in that vast jurisdiction of his to the West, extending as far as the Pacific Ocean. His Excellency, Governor McDowell, a Catholic, treated them with every mark of respect and honor, inviting them to his table, nonetheless the two priests envisaged in some way, the kind of poverty and privation which was to be theirs. There was, at the gubernatorial table, neither bread nor vegetables, only fish and meat and fish—no milk and no butter, and very often neither tea nor sugar.

THE HUDSON BAY COMPANY

The Hudson Bay Company, whose charter dates back to 1670, did not for a great period of time, care to penetrate further than the Bay in its quest for furs and fur-trade, but competition forced the Gentlemen Adventurers to also build forts at various points in the hinterland, once the Bourgeois of Montreal formed the Northwest Company towards the end of the eighteenth century.

In 1812, Lord Selkirk sent colonists to the Red River founding for them a Settlement at Fort Douglas. This was naturally envisioned by the rival Northwest Company as a keen thorn in the mutually competitive trade, and much bad blood ensued. In fact, a very regrettable battle was staged at Seven Oaks in 1816. And it was after this conflict that the missionaries arrived.

Lord Selkirk petitioned for priests, firm in the belief that their presence in the midst of the Metis population, majority of which was of the Catholic faith, would exert a very salutary influence. And, though a Protestant, he right royally endorsed the Catholic mission, giving 25 acres for a church lot and over and above this an estate 5 miles long and 4 miles wide, to the east of the Red River, exactly where the Seine discharges into the Red.

FIRST HIGH MASS IN WINNIPEG

Once at their post, the missionaries celebrated Mass within the environs of Fort Douglas on Sunday the 19th of July, Father Provencher chanted the Mass and Father Dumoulin provided the singing. The following day, children and adults were gathered for a catechetical instruction, held twice a week, and the Fathers considered immediate plans for erecting a mission house on the other side of the river, where today stands St. Boniface. This building, measuring 50 feet by 30 feet, served both as lodging place for the missionaries and chapel for services. It is here that Father Provencher sang the first Mass at St. Boniface on All Saints Day. On the 12th of August, several Canadian families, finding the district of Fort Douglas ravaged by locusts, moved their belongings to Pembina, 80 miles further, where there were already a few Metis families established. Father Dumoulin followed the party to Pembina and labored there till his departure in 1823.

FATHER PROVENCHER GOES TO QUEBEC

August 7th, 1820, Father Desrois-missions arrived at the Red River, accompanied by a seminarian, Mr. Sauve, who was to take charge of the school. Four days after, Father Provencher set out for Montreal with another seminarian, Mr. Edge (these two seminarians never, by the way, have become priests), and did not arrive at his destination till the month of October. He went therefrom to Quebec to render an account of his stewardship in the Northwest. Bishop Plessis presented him with Bulls come from Rome naming him Bishop, but though Father Provencher had already been named titular Bishop of Juliopolis the preceding February the 1st, he now returned the Bulls into the hands of Bishop Plessis, without even reading them, pleading time for consideration. And this favor was granted him by sending him as pastor to Yamachiche where he tarried till his consecration at Three Rivers, the 12th of May, 1822.

BISHOP PROVENCHER COMES BACK TO THE RED RIVER

Bishop Provencher, still retaining his title as Vicar General of Quebec for the Red River Territory, arrived back at St. Boniface on the 7th of August, 1822. He was accompanied by Mr. Jean Harper, a seminarian from Quebec, who is the first to be ordained on the Red River, the ordination taking place November 1st, 1824. Father Harper remained in the land till 1831, when he returned to Canada to be pastor of Saint-Grégoire, where he also founded the religious Community of Sisters of the Assumption at Nicolet. Father Boucher came in 1827. He received all the sacred orders, even tonsure, at St. Boniface, being made priest on the 16th of August, 1829. He remained till 1833, Father Desrois-missions having taken his departure in 1827.

In 1831, Father G. A. Belcourt came West with Bishop Provencher on his second return from Quebec, and did not definitely quit the country till 1839. Father Poire arrived in 1832, still only a cleric, and was ordained priest February 17th, 1833, remaining till 1838. On the 8th of September, 1833, Father J. B. Thibault was also ordained,

and has the honor of being the first missionary to have visited the missions on the Saskatchewan, up as far as Edmonton and beyond. This priest spent 39 years in evangelistic work, leaving in 1872.

Father Modeste Demers, having arrived in 1837, departed the following year with Father Francois Norbert Blanchet for the missions in British Columbia and Oregon, and these two were the first of priests to have traversed the Rocky Mountains, on whose summit they said Mass, October 10th, 1838. The two became Bishops, Bishop Blanchet being consecrated July 25th, 1845, and Bishop Demers on November 30th, 1847.

In 1838, another missionary arrived in the person of Father J. A. Mayrand and stayed for seven years. In 1841, came Father J. E. Darveau, later assassinated by the savages on the banks of the Winnipegosis, in 1844. In the same year of 1844, Fathers L. F. Laderbe and J. Bourassa landed at St. Boniface to consecrate twelve years of priestly life in the missions of the West. Father Lafleche was named titular Bishop of Arath and the adjutor of Bishop Provencher on the 20th of October, 1849, five years after his arrival. But, the zeal with which he labored at Ile a la Croix inflicted many bodily infirmities upon him, and thinking he would find rest and freedom from episcopal burdens in the East, he repaired thither, eventually becoming Bishop of Three Rivers on February 25th, 1867.

THE FOUNDER OF THE CHURCH IN WESTERN CANADA

We have named twelve secular priests who came to and Bishop Provencher, the founder of the Church in the Canadian West, during that Bishop's twenty-six years of heroic labor in its christianization. Twelve priests to evangelize such an enormous share of the continent is not a great number indeed, but it was in this way that the Church commenced its conquest of the whole West.

Many a time, Bishop Provencher, while casting hungry eyes on that vast territory with its hunting population, steeped in darkness of death, must have repeated the Savior's words to his twelve apostles: "Behold the harvest, would only that we had more workers there!"

And these words, uttered by the lips of a great missionary, were not said in vain. The good Bishop sought means to furnish harvesters for the golden fields. It was then with great joy that on the 25th of August, 1847, he espied a canoe, bearing reinforcements. Two missionaries disembarked. The one, Father Aubert, was bringing to the old Bishop a sacerdotal experience, the other, Brother Taché, was hiding under the men of a young Oblate novice, the soul of a conqueror of souls. As yet he was but a sub-deacon, and only during the voyage had he attained the age requisite for the diaconate. The Bishop made him deacon the very following Sunday, August 31, and on October 12th, or, dined him priest. The next day, his novitiate at an end, he pronounced his religious vows in the hands of his religious superior. These two were to found in the West a dynasty of valiant missionaries, who, in religion, bear the name of Oblates of Mary Immaculate, but whom public acceptance has dignified with the title of Saviors of the Northwest.

ECCLÉSIASTICAL ORGANIZATION

Till the 16th of April, 1844, Bishop Provencher administered the missions on the Red River under the guise of an auxiliary bishop and as Vicar-General of the Bishop of Quebec. At that date, Pope Gregory XVI had created the Vicariate Apostolic of Hudson Bay and James Bay, and the new prov-

ince was confided to him. On the 4th of June, 1847, Pius IX created the diocese of the Northwest and named Provencher its Ordinary. Upon the suggestion of Bishop de Mazenod, who consecrated him Bishop on November 23rd, 1851, Bishop Taché, during his sojourn at Rome in 1852, successfully petitioned that the ambiguous term of the Northwest Diocese be changed for that of St. Boniface, such being already the titular patron of his Cathedral.

CREATION OF THE ARCHDIOCESE

At its origin, the diocese of St. Boniface comprised the three civil provinces of Manitoba, Saskatchewan and Alberta, together with all their adjacent territories, the province of British Columbia being confided to the care of the missionaries of Oregon in the United States.

The ecclesiastical province of St. Boniface was hierarchically constituted on September 22nd, 1871, with suffragan sees at Saint Albert, erected the same day, the Vicariate Apostolic of Athabasca-Mackenzie, erected April 8th, 1862, and that of British Columbia, erected December 14th, 1863. The diocese of Victoria was never attached to St. Boniface. Created in 1847, it formed part of the ecclesiastical province of Oregon till it became itself an archiepiscopal See, when with the transfer of the metropolitan See to Vancouver, it in turn became a simple diocese in the year 1908.

DIVISIONS OF THE ARCHDIOCESE

On November 30th, 1912, the civil province of Alberta was detached from the ecclesiastical province of St. Boniface, and therewith also its adjacent territories to Edmonton, now raised into a Metropolitan See, and a new diocese was created at Calgary.

On December 4th, 1915, the civil province of Saskatchewan was detached from the Mother-Church of St. Boniface by the erection of a metropolitan See at Regina with a suffragan See at Prince Albert. And at this time the civil province of Manitoba was divided in two parts, one becoming the archdiocese of Winnipeg, subject immediately to the Holy See, the other retaining its historic title of St. Boniface. In this manner, the archdiocese of St. Boniface, which, since its creation, on September 22nd, 1871, comprised the whole West, excepting Victoria, in its actual delimitation has now outside of its archdiocese, but the suffragan sees of the Vicariate Apostolic of Keewatin, erected July 12th, 1910, and the Prefecture Apostolic of Hudson's Bay, erected July 15th, 1925. Let us now very briefly sketch its actual composition, as we find it today, after almost 60 years of an organized existence.

OLD ST. BONIFACE

The present archdiocese of St. Boniface comprises that part of the Provinces of Manitoba and Ontario bounded on the east side by the 91st degree of longitude, on the south by the international boundary, on the west by the meridian dividing ranges 12 and 13 west of the principal meridian, by the line dividing townships 9 and 10, and by the Red River and Lake Winnipeg, on the north by the line dividing townships 44 and 45 protruded eastward to its intersection with the 91st degree of longitude.

The city of St. Boniface comprises three parishes: the cathedral for those of the French language; the Sacred Heart Church for the Flemish people, founded in 1917 and served, since 1928, by the Capuchin Fathers of the Belgian Province, and the Church of the Holy Cross for the English speaking, founded in 1922. In this latter Church the Sisters of the Holy Names of Jesus and Mary direct the parish school since 1928.

All other institutions centre about the Cathedral, and whilst adding a few notes on each, we shall commence by a rapid survey of the Cathedral itself.

THE FIVE CATHEDRALS

From 1818 till 1825, Father Provencier, made a Bishop on the 12th of May, 1822, and returning as such to the Red River on the 7th day of August, year following, was constrained to content himself with the tiny "maison-chapelle" constructed in the fall of 1818. That was his great Cathedral. The second one lasted from 1825 till 1839. The third, inaugurated in 1839, had been commenced as far back as in June 1808. This was the famous Cathedral of "turrets twain" of which sang the poet Whittier. It was of stone, and Bishop Provencier labored as a common workman in its construction. "The new Catholic and Protestant churches are under way," wrote Thomas Selkirk, an official at Fort Garry to Chief Factor Donald Ross at Norway House, on December 19th, 1832. "The Bishop (Provencier) is himself the best hauler of stones in the country." But the Cathedral, undeniably the prettiest edifice in the whole settlement, and to which was annexed the Bishop's palace, was destroyed by fire on December 14th, 1860. Its interior measured 44 x 100 feet. Its facade, flanked by the "turrets twain" added 75 feet more to its grandeur. The three bells, recast after the effects of the fire, hang in the belfry of the present Cathedral.

In the first week of April, 1862, Bishop Taché blessed the foundation stone for the fourth Cathedral. Work was pushed with great rapidity, in such wise that by All Saints' Day, the edifice was thrown open to public worship. The fifth cathedral was built by Archbishop Langevin, who blessed its corner-stone on August 15th, 1906, and dedicated it on October 4th, 1908.

ST BONIFACE COLLEGE

The foundation of this college goes back to the year 1818, for, hardly had Bishop Provencier arrived at the Red River, when he bequeathed himself of teaching 14 tons to a few students for whom he cherished hopes of a future priesthood. In this task, which he pursued till his death, he was ably seconded by his missionaries, who, in 1854, were relieved by the arrival of three Christian Brothers, these taking up the work till the year 1860. Thereafter, the Oblate Fathers and some secular priests resumed direction of the school till 1885, date of the arrival of the Jesuit Fathers. From 1906-1927, the Jesuits brought into a coherent execution a plan to pursue a double classical course of studies, one for the English speaking students, and the other for those of the French language. With the building of St. Paul's College in Winnipeg, the English course has been discontinued, yet in the year 1929-30, there were 325 students enrolled on the St. Boniface College roster.

The College has, in its process of time, occupied different houses. At first it was in the Bishop's palace; then the missionaries installed the elements of the Latin tongue to their students. In 1855, was built what has since been called the "old college" which was demolished in 1929, after it had served as a shelter, for seventeen years, to the Carmelite Sisters of St. Boniface. In 1881, a new college was constructed, enlarged and rebuilt at various times and according to its pressing needs, till the 25th of November, 1922, when it was consumed by fire. Since then the college occupies the Petit Seminaire, constructed in 1912.

On the site of the old college the Fathers have reared a shrine, March 7th, 1929, dedicated to the Canadian Martyrs, recently canonized at Rome.

THE GREY NUNS IN ST. BONIFACE

On June 21st, 1844, four Grey Nuns arrived from Montreal. Their coming was performed an enormous boon to the struggling community, as they imme-

diately set about teaching the children, caring for the poor and nursing the sick. And their work developed along remarkable lines. There is the Provincial Mother-house, and the Novitiate which still occupies a part of the construction raised in the primary years. Close by, stands the vast "Hospice Taché" or "The Old Folks Home" sheltering more than three hundred aged people and some one hundred orphans.

ST. BONIFACE HOSPITAL

Nursing is the most remarkable work of the Grey Nuns. Their St. Boniface Hospital, founded in 1871, measures exactly 428 feet in length and is able to accommodate 500 patients. It has been successively enlarged in 1886, 1893, 1899, 1905 and 1914. In 1928, the Sisters have established a magnificent Nursing School where 150 nursing candidates board and learn the gentle art of tending the sick. In 1924 an outdoor patient department was adjoined to the Hospital as a free dispensary for the poor. In 1925, the Hospital became affiliated with the University of Manitoba, gaining thereby the faculty to teach.

Within hailing distance of the Hospital, stands the Hospital of St. Roch for contagious diseases. It was thrown open in 1900, restored and enlarged in 1922, and is capable of 100 beds. Presently, the indefatigable Grey Nuns are launching plans to erect a sanatorium for Tubercular patients at an estimated cost of over half a million dollars. It will stand within six miles from the Cathedral and in the parish of St. Boniface, though within the municipality of St. Vital, facing the Agricultural College and the site of the University of Manitoba of the future.

THE OBLATES OF ST. BONIFACE

From their very arrival in 1845, the Oblates of Mary Immaculate have held a large part in the development of the city of St. Boniface. Two of their outstanding men have become Archbishops of St. Boniface, Taché and Langevin, from 1853 till 1915. The last Oblate to quit the episcopal palce in 1916, was the *unforgotten* Father Dan arand, who died five years after, at the age of 102. For a long period of time, St. Boniface was the pivot of missionary activities of the valiant sons of the Order. Since 1905, they have a Jurisdiction in a flourishing condition, counting 80 aspirants. In the same building is housed the Maison Provinciale of Manitoba, whose jurisdiction extends over all the members laboring in the four dioceses, St. Boniface, Winnipeg, Regina and Gravelbourg.

SCHOOLS OF ST. BONIFACE

The city of St. Boniface has the inestimable advantage of having two large schools with their respective enrollment of almost 1,000 pupils each. The Department of Education, recognizing their merits, has conferred on both of them the title of Collegiate Institutes. The St. Joseph Collegiate Institute is directed by the Sisters of the Holy Names of Jesus and Mary, and the Provencier Collegiate Institute by the Brothers. Mary These latter are at St. Boniface since 1899, and the former have succeeded in 1898 the Grey Nuns who have the honors of having been the first in the field of teaching the youth of the city.

OTHER COMMUNITIES

In 1904, Archbishop Langevin founded a new religious community at St. Boniface, namely the Oblate Missionaries of the Sacred Heart of Mary Immaculate. Since then, the youthful congregation has developed along lines attracting even everyday attention, for it counts today almost 150 professed nuns. They are doing work in four dioceses and one Vicariate Apostolic. They are also to be found on five Indian missions, and besides possessing at St. Boniface their Mother-house they also direct a well attended kindergarten school for children from five years to twelve.

From 1912 till 1929, the city of St. Boniface boasted of the pleasure of having in its midst a Community of Carmelite Nuns, who, however, through force of untoward circumstances, fixed themselves definitely at Three Rivers, Quebec, where they built a monastery.

Since 1918, the Sisters Adorers of the Precious Blood, another contemplative community, have established here a monastery, while the Little Sisters of the Holy Family, hailing from Sherbrooke, have charge of the care of the Bishop's palace and the Jurimate.

SOCIAL ACTIVITIES

The city of St. Boniface is administered by a mayor and a group of aldermen. The schools are governed by two school commissions, the one on the northside, with French-Catholic for its members, and the one on the southside, with English protestants as members. Both possess two schools, only the two on the southside are co-educational, and the two on the northside have separate buildings for the girls and boys of the district.

The city has its courthouse and a police magistracy. A distinguished member of the community is the Hon. J. E. P. Prendergast, chief-justice of the Court of Appeals of Manitoba, a Catholic and a French-Canadian.

Here also, in 1916, was founded the Association of Education of Manitoba with its resident *Secretary-General*, exercising a salutary influence over the bringing up of the young of the French language in the province.

Let us wrap up by calling attention to the Labor Circle of Catholics of St. Boniface, as also Catholic Association of Youth and the Canadian Union with the ostensible purpose of grouping the youth into recreational centres.

THE PARISHES OF ST. BONIFACE

ARCHDIOCESE

Like ancient Gaul, the St. Boniface Archdiocese can be easily divided into three parts: one on the south, one around the Pembina Mountain, and one in eastern Ontario. To these are added the Polish and the Indian missions.

PARISHES IN THE SOUTH OF MANITOBA

St. Norbert, established in 1857, with a convent of the Grey Nuns in 1858. The Cistercian Fathers have, in 1892, founded a monastery here, which has since become a Priory. In 1904, the Sisters of Mercy have added a Foundling Home, called the Asile Ritchot. It is a French parish and two pastors have had here a lengthy tenure. Msgr. N. I. Ritchot, P. A. V. G. 1862-1905, and Msgr. G. Cloutier, P. A. V. G. 1905-1930.

St. Agathe, Man. Established in 1876, with a Convent of Sisters of the Holy Names of Jesus and Mary in 1899. A French parish.

St. Jean-Baptiste, Man. Established in 1877, with a convent of the Sisters of SSNN, of Jesus and Mary since 1895. A French parish with the English mission of Morris attended from here.

Letellier, Man. Established in 1879, with Sisters of Notre Dame des Missions since 1902. A French parish.

St. Joseph, Man. Established in 1877, with Sisters of Notre Dame des Missions since 1909. A French parish. Emerson, Man. A little English mission attended from Letellier.

St. Elisabeth, Man. Established in 1900. A French parish.

St. Malo, Man. Established in 1880, with a convent of Daughters of the Cross since 1905. A French parish.

St. Pierre Jolys, Man. Established in 1877, with a convent of Sisters of SSNN, of Jesus and Mary since 1886. A French parish. Here the Clerks of St. Viator have established in 1912 an Agricultural School in the village of Otterburne in the parish. Their Maison de St. Joseph is a centre of veneration for St. Joseph where prayers are offered for the dying and whether come pilgrimages in the saint's honor. In 1925, the Clerks of St. Viator have

joined to their work that of a foundation of a religious community for women, called the Little Sisters of St. Joseph.

La Salle, Man. Established in 1890, convent of the Sisters of the Cross, established in 1927. French parish.

Aubigny, Man. Established in 1903. A French parish.

St. Adolphe, Man. Established in 1896, with a convent of the Daughters of the Cross since 1926. A French parish.

St. Anne des Chenes, Man. Established in 1877, with a convent of the Sisters of St. Joseph, of St. Hyacinthe, Quebec, since 1901. A French parish.

St. Anne, Man. Established in 1876, with a convent of the Grey Nuns since 1883. A French parish and place of pilgrimage to St. Anne, and since 1916, directed by the Redemptorist Fathers, who have built here a monastery with residence for priests of the congregation who are doing mission work in the parishes of the archdiocese.

St. Genevieve, Man. A French parish, established in 1918.

Thubaultville, Man. A French parish, established in 1903.

La Broquerie, Man. A French parish, established in 1884, with a convent of Grey Nuns since 1912.

Woodridge, Man. A French parish, established in 1904, to which are added as missions, Bedford, St. Labre, Sandilands and Marchand.

Vassar, Man. A French parish, established in 1928, with missions of South Junction, Badger, Carrick, Pincay and Sprague.

PARISHES ALONG THE PEMBINA MOUNTAIN

Starbuck, Man. Mixed congregation, established in 1906, with mission at Carman, Elm Creek and Sperling.

Fannyville, Man. A French parish, established in 1890, with convent of the Oblate Sisters since 1911.

Haywood, Man. A French parish, established in 1913, with mission at Saint Daniel.

St. Claude, Man. A French parish, established in 1895.

Notre Dame de Lourdes, Man. A French parish, established in 1891, by the Regular Canons of Immaculate Conception with missions at Rathwell and Treherne and a convent of Sisters of the Five Wounds since 1894.

St. Leon, Man. A French parish, established in 1879, with a convent of Sisters of the Five Wounds since 1897.

Montou, Man. An English parish, established in 1924, with mission at Morden.

Gretina, Man. A German mission, served from Neche, N.D. U.S.A.

Somerset, Man. A French parish, established in 1907.

Maripolis, Man. A French parish, established in 1903, with a convent of Sisters of St. Joseph of St. Hyacinthe, Quebec since 1929.

Swan Lake, Man. A Flemish parish, established in 1913, with a college of Brothers of Our Lady of Mercy since 1919.

St. Alphonse, Man. A French and Flemish parish, established in 1883, with a convent of Sisters of the Five Wounds since 1899.

Bruxelles, Man. A French and Flemish parish, established in 1892, with a convent of the Ursuline Sisters since 1914.

St. Lucipin, Man. A French parish, established in 1920, with a convent of Sisters of the Five Wounds since 1930.

PARISHES IN EASTERN ONTARIO AND MANITOBA

East Kildonan, Man. An English parish, established in 1914, by the Redemptorist Fathers of the Ontario Province, some of whom are employed as preachers of missions. The parish has a convent of the Sisters of St. Joseph, of Toronto, since 1920.

Transcona, Man. A French and English parish, established in 1911. The parish school is directed by the

(Continued on page 113)



From
1881

PIONEERS

From time of the Red River Barges to the present scientific method of handling grain.

ALWAYS---

Keeping faith with the Farmer.

FIFTY

Years of meritorious service.

YEARS

Of Belief in Canada's progress.

OPERATING

From Country Elevator to Lake Boat.

ELEVATORS

In Manitoba, Saskatchewan, Alberta and Ontario.

STORAGE

Capacity, 8,000,000 Bushels.

FACILITIES

That are exceptional in all Branches of

GRAIN

Handling and movements.

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Connections—Minneapolis, Chicago, New York.

BRANCHES

Medicine Hat, Swift Current, Edmonton, Calgary, Saskatoon, Regina, Yorkton.

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Of all Leading Grain Exchanges.

Fifty
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The Canadian National Railways and Canada



SIR HENRY WORTH THORNTON,
President and Chairman,
Canadian National Railways

HER ROMANCE that surrounds the builders of Canada also envelops those pioneers who were instrumental in extending the ribbons of steel across the Dominion. In no country in the world is the progress of development so closely interlocked with the building of its railways. Civilization follows the flag and it may truly be said that the standard bearers of the Dominion have been those who caused her railways to stretch through virgin forests, over miles of prairies and through mountain passes until Atlantic and Pacific are linked by three trans-continental lines.

These hardy pioneers forged their way over seemingly unsurmountable difficulties. They did not wait for the demand; they created and developed as they went, until it may be said that Canada's wonderful natural resources have been opened and developed with the railways as the one big factor instrumental in this development. As romance is viewed ordinarily the railroads of Canada are today prosaic elements in the life of industry, but in them still the business man sees the romance that helps make the daily industrial battle so full of interest.

As a country Canada presents greater opportunities than any other on the face of the earth. Her resources are scarcely touched. As a country from the matter of population the Dominion ranks among the smallest. Yet Canada owns and operates the largest railway system on the North American continent under one management—The Canadian National Railways—and today, as in former years, perhaps not in the same way, this railroad is a factor constantly to the force in the development and growth of the country, its population, its resources, agriculture and shipping.

The Canadian National Railways consists of 23,091.59 miles of track—more than fifty per cent. of the entire track in the Dominion. Add to this the 160,104 miles of wires under the control of the Canadian National Railways through the Canadian National Telegraph Company, giving a Dominion-wide service reaching 75,000 points in Canada, the United States and Mexico; a cable to all parts of the world; the

Canadian National Express, operating over the Canadian National Railways system; a fleet of vessels, operating between Canada and the West Indies, South America and the Antipodes, and another fleet of palatial steamers plying the Pacific Coast between Seattle, Vancouver, Victoria and Prince Rupert, and Alaska. All these are under the control of the Canadian National Railways and will convey to the mind the immensity of the project as a whole.

The lines of the Canadian National Railways touch every provincial capital and every town and city of importance in Canada and distributed along the system is a chain of hotels and camps also operated by the railroad. The names of these hotels are known to all—The Chateau Laurier, Ottawa; The Fort Garry, Winnipeg; The Macdonald, Edmonton; The Prince Arthur, Port Arthur; The Prince Edward, Brandon; The Jasper Park Lodge, Jasper National Park (the largest National Park in the world); Minaki Lodge, Minaki, Ontario; Pictou Lodge, Pictou, N.S.; Nipigon Lodge, Orient Bay, Ontario; Grand Beach Hotel, Grand Beach, Man.; Highland Inn, Algonquin Park, Ontario. Among the hotels newly opened or under construction are: The Canadian National Hotel,

Vancouver, B.C.; The Nova Scotian, Halifax, N.S.; The Canadian National, Charlottetown, P.E.I., and a hotel at Saskatoon.

All this is the result of years of work. The Canadian National Railways as they stand today are the result of the amalgamation of five great railway systems and their subsidiaries. Prior to their amalgamation they were the Grand Trunk, the Canadian Northern, the Grand Trunk Pacific, the Transcontinental and the Intercolonial railways, the oldest of these being the Grand Trunk and even today a portion of the lines—those located in the United States—is known under that name.

It was in 1832 that a charter was granted to the Champlain and St. Lawrence Railroad to operate a portage railroad 16 miles long from Laprairie on the St. Lawrence River to St. Johns on the Richelieu. This was to speed up and facilitate the handling of river traffic between Montreal and New York.

In 1836 this line was opened for traffic. The rails were of wood with an iron surface and the crude coaches were drawn by horses. The following year an engine was purchased and the scandalous speed of 20 miles an hour was sometimes attained on this pioneer railroad.

In 1847 it was decided to build a road from Montreal to Lachine to replace the stage route around the Lachine Rapids. Five years later the rails were extended to St. Lambert, opposite Montreal on the St. Lawrence, and then southward to Rouses' Point on Lake Champlain. Even then it was no easy journey for the train was ferried across the St. Lawrence and if travel was to continue to New York it was necessary to proceed down the Lake and Hudson River. But this was the beginning for that same year the act to incorporate the Grand Trunk Railway was passed and construction of the first unit was commenced.

Railroad charters were then granted with startling rapidity but most of them never materialized. One that was built, however, was the St. Lawrence and Atlantic, opened in 1853 between Longueuil, across the river from Mont-

real, and Portland, Maine. The following year several projects which had been entered into by the Grand Trunk were amalgamated by Act of Parliament and the line from Quebec to Richmond was opened, linking the East as well as the South with Montreal. In 1855 the line from Montreal to Brockville, Ontario, was opened, and by the end of the following year this was extended to Toronto and then on westward to Sarnia, Ontario. At the same time the lines were extended eastward to Riviere du Loup.

In 1860 the Grand Trunk had 872 miles of trackage under its management out of a total of 1,880 miles in all Canada.

Up to 1847 no railroad had been built in the Maritime Provinces, except a tramway used in connection with the coal mining at Albion, but in 1858 a line between Halifax and Truro, N.S., was completed, and by 1867 this was extended to Pictou Landing, N.S. Seven years previous to this the line from St. John, N.B., to Shediac had been completed. Surveys had also been made from Truro to the West, but nothing was accomplished as a result until 1867, when the building of this line was made a condition of entrance into the confederation of the provinces. The Dominion Government then undertook the task and by 1876 the 500 miles between Truro and Riviere du Loup were opened for traffic. The line from Halifax to Truro, and several others in the Maritime Provinces, had been purchased by the Dominion Government and the Intercolonial Railway had its inception. Later the Dominion Government purchased the line from Riviere du Loup to Point Levis from the Grand Trunk.

Then in 1896 the government acquired the Drummond County Railway, Chaudiere to Ste. Rosalie, and made arrangements with the Grand Trunk for the joint use of the line to Montreal.

During this interval the Grand Trunk Railway had been covering Ontario with a network of railways. It had extended its main line to Chicago and in 1882 it had absorbed the Great Western Railway. This extension to the west opened the railroads connection with great traffic centres of the continent.

Foreseeing the development of Western Canada the management of the Grand Trunk conceived the idea of constructing a new trans-continental line which would extend through the timber lands of northern Quebec and Ontario to Winnipeg, through the fertile prairie provinces, through Yellowhead Pass and a practically unexplored section of the Rockies into the valleys of Central British Columbia and to Prince Rupert.

In 1903 the Grand Trunk Pacific and the Canadian Government agreed to co-operate and build this new trans-continental route in two divisions, the Western Division to be known as the Grand Trunk Pacific, extended from Winnipeg to Prince Rupert with a trackage of 1,775 miles; the Eastern Division, comprising 1,804 miles east from Winnipeg, was to be built by the Canadian Government under the supervision of the Commissioners of the Transcontinental Railway and to be leased to the Grand Trunk Pacific Railway for a period of 50 years. By 1914 the Grand Trunk and the Grand Trunk Pacific together operated 7,500 miles of rails, boats on the Pacific Coast, large elevators at tide-water and lake terminals, and a chain of splendid hotels.

While all this was going on the Canadian Northern Railway was born. The news of the fertility of a certain section of Manitoba was responsible. Free grants of land, immigration and prosperity caused towns to spring up over night and immediately there was a clamor for railroads to feed the country and carry its grain. The line of the Canadian Northern spread to

Winnipeg and eastward to Port Arthur, the head of lake navigation. The lines of the Northern Pacific were acquired so that in 1901 the Canadian Northern had 971 miles under its control. Other lines were built into Edmonton, Alberta, and with this and other extensions the total mileage in 1905 was 2,846. During the next five years it was almost doubled and by 1915 the Canadian Northern Line had crept westward from Edmonton, down the Fraser Valley to Vancouver and by extending its eastern lines the total mileage became 9,362.

The stress of the early days of the west compelled the Federal Government to take over these lines which formed a part of the Canadian National Railways. In October, 1922, the Grand Trunk and Canadian National Railways were united and co-ordinated under its own board of management. The appointment of Sir Henry W. Thornton, K.B.E., and the new board of directors completed the amalgamation.

For the purpose of facilitating the operation of this immense system of railways Sir Henry Thornton divided it into three operating divisions, known as the Atlantic Region, with headquarters at Moncton, N.B.; the Central Region, with headquarters at Toronto, Ontario, and the Western Region, with its control centred in Winnipeg. The Grand Trunk—Canadian National Railways—that portion of the system operating in the United States—comes under the control of the Central Region but is administered locally from Detroit, Michigan. The general headquarters of the system is in Montreal.

The success of the Canadian National Railways lies in the personnel of its officers and employees. Recognition of the importance of the human element—knowledge of the fact that a railroad's service is measured by the ability of the individuals who comprise its operating force—has been responsible for the forward steps of the organization since the co-ordination. Each man on the system is doing his utmost to make the service perfect for the travelling public, each realizes his individual responsibilities and is shouldering them; each recognizes himself as a factor in success rather than a mechanical unit. The spirit with which Sir Henry Thornton attacked the work of reorganization has extended itself to the humblest employee.

"There can be no such thing as failure," said Sir Henry in a recent address. "Failure means death, not only to the railroad but to the nation. Death direct and concrete—death of Canada from every point of view. We are not ready; to die yet—Canada demands that we succeed."

Sir Henry Thornton is a man of dynamic energy and outstanding personality and during his generalship he has imbued the men associated with him with both these characteristics. The faith that he has in the success of the Canadian National Railways is unbounded and the confidence that every employee has in the Canadian National and Canada as a country—and the two are one—is what is leading the largest railway system on the North American continent on to achievement.

Sir Henry Thornton is not only a great leader of men; he is one of the outstanding figures of the railway world. He arrived in Canada in November, 1922, to enter upon his official duties as chairman of the board of directors and president of the Canadian National Railways. An enviable reputation as a railway man preceded him. He was recognized as a man who did things in a big way. He forged his way to the top of his profession through work, ability, personality and foresight. He started at the foot of the ladder by obtaining a position as draughtsman with the Pennsylvania Railroad after graduating from the University of Pennsylvania in 1894 with the degree of Bachelor of Science. He successively held the position of Assistant Engineer

(Continued on page 93)

Father Lacombe, O.M.I.



*I saw him in his armor all complete,
 Cassocked and girdled, soldier of His Lord;
 His crucifix he carried as his sword;
 His helmet a biretta, 'tis was meet.
 And strength and swiftness shod his willing feet;
 Such strength and swiftness as with zeal accord
 For souls that he would see to life restored
 And with rich Christian virtues all replete.
 Some mocked his cassocked figure; he just smiled
 With all the sweetness of a little child,
 And prayed their ignorance might be forgiven;
 The light of truth, he knew, in darkness shone,
 And was by that dense darkness all unknown;
 This knight of God, this valiant son of Heaven.*

—GEORGE BENSON HEWETSON.

Hudson's Bay Company.

INCORPORATED 2ND MAY 1670.

A Merry Christmas



The . . .
Empire's Oldest Company

*extends to all its Friends
the old, old, greeting . .*

A Merry Christmas and A Happy New Year

Our Wish Sincere and True is:--

That the new year may be Prosperous and that we,
in serving you, may contribute to your
happiness and success.

Manitoba's Diamond Jubilee

IN 1867, the Fathers of Confederation have welded together the four principal British provinces in the Eastern portion of North America under the British North America Act. This formed the original nucleus of the New Dominion of Canada, but, whereas the creation of a consolidated status lent a fitting basis to a future picture of this jost of land within the Empire, its framework did not, by any means, encase the sketchy but far-flung prairie territory of the hitherto undiscovered West. An English aristocracy, yclept Gentlemen Adventurers, held undisputed sway over the vast regions of the west, vaguely known under several designations such as the "Hudson's Bay Territory," the "Northwest Territory," and "Rupert's Land" and extending from the United States boundary to Arctic Sea, and from the western frontier of Ontario, James Bay and Hudson Bay to Rocky Mountains. It was about this unbuckled swat of wilderness, estimated at upwards of two million three hundred thousand square miles, that the members of the first parliament of the new Dominion at their first session passed a vigorous resolution to the negotiations for its empty and its inclusion within the pale of the confederated provinces. Thanks largely to the diplomatic offices of the British government, the rights of the Hudson's Bay Company or its Gentlemen Adventurers, were eventually bought out by Canada for a cash consideration of the sum of three hundred thousand pounds sterling. There was, however, a provision made for the retention by the company of blocks of land adjoining its stations; and the right was allowed the company for fifty years, from 1867, to "claim in any township or district within the fertile belt in which land is set out for settlement, grants of land not exceeding one-twentieth part of the land so set out."

For the purpose of the agreement the "fertile belt" was described therein as being bound as follows: "On the south by the United States boundary; on the West by the Rocky Mountains; on the north by the northern branch of the Saskatchewan; on the east by Lake Winnipeg, Lake of the Woods, and the waters connecting them."

In this vast region dwelt but a few hundred people, most of their activities being centralized in the Red River valley at its confluence with the Assiniboine. Indians, half-breeds and French from Lower Canada formed the bulk of the population, and it is curious if not cruel to realize that, in the barrier for the land with the Company, the confederated government of the East did not as much as trouble to investigate the willingness or unwillingness of the settlers to be grafted by the polity of the new Dominion. The haphazard action gave rise to the Red River Rebellion, as it was felt that the Council of Assiniboia, formed in 1835, had discharged the affairs of the Settlement quite satisfactorily, and, previous to the sale of the territory, had been functioning for fully twenty years. Much bad blood ensued, caused not so much by any ingrown fear of union with the east, as with a liberal if not radical expression on the part of the Settlement how to shape its own inviolable destiny. It was thus that Assiniboia, in the year 1870, became a parcel of territory within the Dominion, now known as the province of Manitoba, confederated with the rest of the provinces of the Dominion of Canada. Today, sixty years have passed in this confederation, and these six decades have been a series of gigantic strides made in quest of progress along lines utterly unsuspected by the hunter and trapper of the first Red River Settlement.

To us living in this year of grace, 1930, statements vouchsafed by prominent men asent the possibilities of a civilized life in the old Hudson's Bay Territories, appear ludicrous and unfounded by further developments, yet, a hundred years or so men in authority did not deem it improbable that the West will ever remain nothing else but a happy, terrestrial hunting ground for the Company. At the Semple murder trials at York in October, 1818, Sherwood, the Northwest Company's counsel, a rival Company of the Hudson's Bay, ironically described Red River Valley, the present Manitoba, as the "land of milk and honey, where nothing, not even a blade of corn, will ripen."

The Rt. Hon. Edward Ellice, one of the oldest governors of Hudson's Bay Company, asked, when being examined before the British Parliamentary Committee of 1857, what probability there was of a settlement being made within the southern territories of the company, replied: "None, in the lifetime of the youngest man alive."

Sir George Simpson, who was for forty years governor of the Hudson Bay territories and had visited every portion of them, was examined before

his associates, constituting them the "Governor and Company of Adventurers of England trading into Hudson's Bay," was granted in 1670, and it is felt that in all probability the Company has carved out of the Northwest recesses as much gold in fur-bearing animals as have our agriculturists carved out for themselves homesteads with gold-saffroned harvest fields. And as some odd hundred years ago, the business-bent factors in the Red River Settlement transmitted to other industries the moneys of the community, so now the Grain Exchange of Winnipeg, biggest in the world, curves the flowing avenues of grain-marketing into other world-channels, for Winnipeg is the Fort Garry of old, and Fort Garry was the hub of the Red River settler. In 1889, it was estimated that the year's business in grain at the Exchange had reached a total of more than six million dollars. Today, four times that amount of business is occasionally transacted in a single day. In 1859, 11,739 bushels of wheat and 7,275 barrels of flour had to be imported for the prairie inhabitants, and in 1876 there were only 26,722 acres under cultivation. In that year the settlers

the welkin of a shadowing oblivion. The thirty odd settlements where half-breeds entertained wayworn hog-trotters have sprouted into hundreds of towns and villages with civilization almost at its best. The ox-beaten trails have given way to the fast-moving vehicle, the auto, rolling down hills and vales and open prairie lands on gravelled highways and broadened trunk lines. All-weather routes are no thing of fancy to the Manitoban of today, but an established grade of high efficiency on the part of the public works department within the province. Manitoba proudly holds its pennant for a high-class network of rail and highway communication, its roadway arteries being second to none in the prairie provinces of the West, now rediscovered once again in its dynamic youth of yesterday.

The North, till a few years ago supposed "to be a mere waste and howling wilderness, wherein half-famished beasts of prey wage eternal war with a sparse population of half-starved savages; where the drought is more than Saharan, the snow is more than Arctic, and that woe would betide the mad and unfortunate individual who might be so diverted from the path of prudence as to endeavour to settle in those parts," is now the El Dorado of Manitoba, where Midas made his fortune and wealth is extracted from the cold stone and the rugged rock.

Here in the North the Hudson's Bay Company pioneered its first fur-trading expedition in 1668, exactly 58 years after the great English sea captain, Henry Hudson, engaged in the quest for a northwest passage, had skirted the northwestern shore of Labrador and hove to the bay which he thus discovered and which now bears his name.

Though exploration of natural resources in the north of Manitoba first took place as far back as 160 years ago, much valuable information being later rendered the government by the Geological Survey of Canada in 1877, proper exploitation was not commenced till the year 1916, when a high grade copper was mined from the Mandy mines for purposes of war. The first gold claim staked in Manitoba was discovered by a man named Louche in 1896, and in January, 1928 the first bullion shipment was made from the Central Manitoba mine, which has been a steady producer.

The northern mines, lined from the Pas to Fort Churchill, along with the thousand other manufacturing industries throughout the province, with their valued products at no less than one hundred million dollars yearly, have materially helped to offer ordinary and extraordinary amenities of civilization to thousands of industrial workers, having no connection with farmwork or agriculture.

If then one may aver that the same digest of progress may be prognosticated about the other provinces in the Dominion, if one may counter that the other prairie provinces have likewise forged implements other than the plough and the share for their inhabitants, it is irrefragably true that Manitoba, owing to its geographic selectivity, is the pivot ground round which oscillates all manner of industry, a veritable emporium of Westward-Ho.

If we turn now to the important item of education, as presented in the province, we find that though "Winnipeg's ten-million dollar public school system ranks among the most efficient in America" as reads the headline in the Evening Tribune's Anniversary issue of February 26, 1930, this system is primarily prejudicial to Catholics who opened the first schools in the province, and that long before there was any thought nurtured of a confederation. The announcement, made by Mr. Joseph Martin, minister of education, at a banquet at Portage la



Manitoba's Legislative Building, Winnipeg

the select committee of the British House of Commons appointed in 1857 at the instance of Mr. Labouchere, on the eve of the expiration of the license for exclusive Indian trade issued to the Hudson Bay Company in 1838, to investigate the state of the British possessions administered by the Company, Sir George, being asked his opinion as to the general fitness of Rupert's Land for colonization, replied: "I do not think that any part of the Hudson Bay territories is well adapted for settlement; the crops are very uncertain."

The above has been drawn from Major Ernest J. Chambers' "Unexploited West" published in 1914, and will illustrate that malapprehension felt by those in authority to anything like an organized life in the western wilderness. Today, we know that there are, in Manitoba, 30,000,000 acres of arable land with less than a third under actual cultivation. On these, 50,000 farm homes have been established, and there is ample room for three times as many. In the last decade, various nature of grain has been sown on 6,026,265 acres with a yield of 137,742,223 bushels. This in no way pen-sketches the vast wealth of Manitoba in its forage crops, its livestock, sheep, cattle, swine, poultry, dairy products and honey. Prior to the confederation, the Hudson's Bay Company were possessed of the land for fully two centuries. The Royal charter given to Prince Rupert and

exported their first wheat, which went to Toronto, all of its 857 bushels, and though the invoice read a little less than a dollar per bushel, the wheat was sold in Toronto for seed purposes at \$2.50 per bushel. The exportation of surplus grain is nowadays a hard enough problem for the western farmer, and for this purpose an organized Wheat Pool was established in Canada with headquarters in Winnipeg, known ever since its very genesis, as the Gateway City of all trade, all exchange and all finance of the West. This finance is now circulated with the high-rating Canadian dollar, so different from the first Manitoba coinage, called the "made-beaver" put into trading use by the Hudson's Bay Company, more than a hundred years ago and worth the pelt of an adult beaver in prime quality and perfect condition. When Manitoba entered the confederation, these "made-beaver" tokens were withdrawn along with their fractional values, introduced in 1854.

Sixty years ago travelling was done by stage-coach, ox-cart or steam-buggy. There was a traffic service twice a year by ox-cart from St. Cloud, Minnesota to Fort Garry, several hundred miles north, and it is recalled that a Catholic missionary walked some odd three hundred miles to take over his charge. One went east by the meandering and tortuous route to Lachine, and west by the Saskatchewan River, clear to the Rockies. But the days of pathfinders are now being clouded by

Prairie in August, 1889, will ever remain a blot upon the fair history of Manitoba. It envisioned a radical change in the current manner of faithful dispensation of education, substituting for it the force of majority over an unsuspecting minority. The Manitoba School Act, which allowed for an in-tactness and legality of parental rights to educate the offspring according to religious belief, has been draconically filched and a Public School Act foisted, which summarily abrogated all ex-istant rights, hitherto guaranteed by a Bill of Rights, in possession of Arch-bishop Tache. Assuredly, the example of other provinces holding forth to both sets of schools, provincial and separate, should be proof sufficient that an inalienable right has been thwarted and broadmindedness dwarfed, when the hard-won rights, and not merely "privileges" of the Catholics of Manitoba have been distractedly erased from the tablets of Manitoba's jurisprudence.

It is mere triviality to admit with the Manitoba Free Press of the glory of the "one system of public schools

where all faiths have equal rights and equal respect." Catholics wish they could join in this paean of praise of the Manitoba Free Press, but they cannot forget that they are obliged to live under this system and that they see it from a very different angle. The parents of 3,000 Catholic children in the City of Winnipeg are support-ing private schools for the education of their children. Besides paying taxes for the upkeep of the public schools, they are paying for the estab-lishment and maintenance of private schools. And above and beyond all this,—what is most odious of all—they are forced to pay a school tax for the support of public schools on their private school building and their private school playgrounds. And what is true of the Catholics of Winnipeg is true also of the Catholics of Manitoba, for they are maintaining private schools for the education of their children wherever they can afford to do so.

The burden of taxation which the public school supporter is obliged to carry, is quite heavy enough in this

Province, as all and sundry, by public petition and clamorous protest, do allow. If the Catholic imposes upon himself a double burden, it is surely proof enough, in these days of taxes and super-taxes, that he must be moved to it by some motive that is tremendously deep and strong. Catholics declare that they act as they do, on account of their religious convictions and in accordance with the dictates of conscience, and most people will admit that only such a motive could adequately explain such a sacrifice. Catholics of Manitoba naturally feel that they are suffering disabilities for conscience sake. If these same Catholics lived in the Province of Ontario to the East, or in the Provinces of Alberta and Saskatchewan to the West, they would be able to give a Catholic education to their children in Catholic Schools, without imposing upon themselves additional sacrifices.

However, since it was left to the Catholics to figure so paramountly in the primitive Red River Settlement, establishing church centres and teach-ing the Assiniboine natives the primal

art of agriculture, the Catholic of to-day does willingly subscribe to the sentiments, expressed by the Rt. Hon. John Bracken, Premier of Manitoba, in his introductory preamble to an ex-posed on Manitoba's Diamond Jubilee, where he says the following:

"The spirit animating the sixtieth birthday of the Province is the spirit of true Canadianism, and will we trust continue to make the history of Mani-toba a history of achievement by Cana-dian energy and Canadian resourceful-ness."

"In its position of central impor-tance in the Dominion Manitoba will continue, with increased activity, to help in the work of building up and strengthening the fabric of a solidly united Canada based on the welding together of East and West."

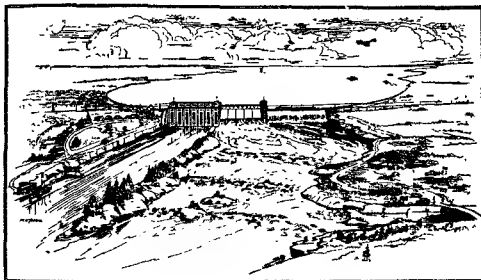
"As the home of many people of dif-ferent racial ancestry from many dif-ferent countries Manitoba will con-tinue, by toleration and good will, to encourage each to have an equal place and equal pride in Canada—our native and their adopted land."

The Winnipeg Electric Company is an Important Factor in the Industrial Progress of Winnipeg and Manitoba

In Greater Winnipeg this year it has provided employment for	3,256 men
Its payroll this year is	\$4,500,000
It has invested in Greater Winnipeg	\$70,000,000
This year alone it is investing	\$8,500,000
It has brought in other industries representing	\$60,000,000

It is the Biggest Factor in the Making of A Greater Winnipeg

A \$23,000,000 Contribution to Progress



Seven Sisters Hydro Power Plant as it will look when completed

ABOUT 1,500 men have been given work on the Seven Sisters plant during the current year.

The plant will be completed in 1931.

It will develop 225,000 horse-power—Manitoba's largest and most modern power plant. This year alone the sum of \$7,500,000 has been spent on this great development.

Additionally, between 400 and 500 men have been employed in the city constructing street car tracks and remodelling street cars. Nearly \$1,000,000 has been spent on its city utilities this year.

The above is indication of our confidence in the future of Winnipeg and Manitoba. We submit, it is a Contribution of Paramount Importance to the Community.

WINNIPEG ELECTRIC COMPANY

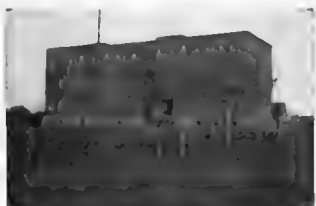
Manitoba Power Company Limited : Northwestern Power Company Limited

EDWARD ANDERSON, K.C., President

ARCHDIOCESE OF ST. BONIFACE



Standing from left to right: Bishop Lefebvre, Archbishop Mathieu, Bishop Pascal, Bishop Groulx
 Seated: Archbishop Langevin



Ottawa, Man.
 [Choir of St. Victor



St. Joseph's Academy, St. Boniface



Old St. Boniface Juneteau, burnt in 1910 (an old Indian School)

ARCHDIOCESE OF ST. BONIFACE



Oblate House in St. Boniface



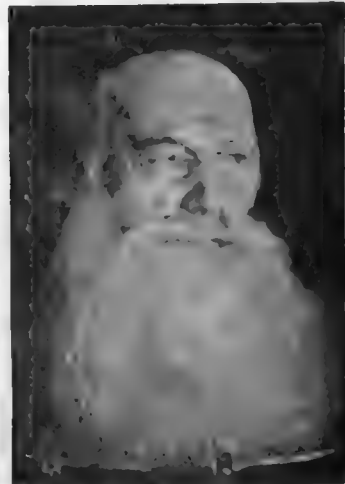
Abbe J. M. A. Joly



Piusetta, Indian Chief, Lahn of the Woods



St. Boniface Cathedral



Mgr. Bichot

ARCHDIOCESE OF ST. BONIFACE



St. Rev. Mgr. Juhász



The St. Boniface College, founded by Rev. Fr. Juhász



St. Boniface Hospital



First Red River Hospital



Old St. Alphonsus Church, East Edmonson, Minn.



Nurses' Home, St. Boniface Hospital

ARCHDIOCESE OF ST. BONIFACE



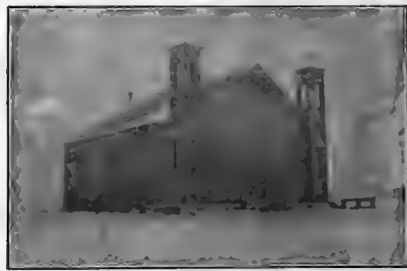
Mission of Chagelle



Grey Nuns' Convent, founded 1838, St. Michael, Minn.



Father Trudel, G.M.M. and his confreres.
St. Anne des Chémins, Minn.



Transcendental Mission



St. Pierre Mission



College of Brothers of Mercy, Bonn Lake, Minn.



Franciscan Mission



1875

*Compliments
of*

SHEA'S
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LTD.

WINNIPEG
CANADA

1930

Great-West Life Shows How Remarkable Life Insurance Really Is

Canadian Company, Long Famous for Low Cost Protection, Has Paid Its Living Policy-Holders Nearly Twice as Many Millions as It Has Paid in Death Losses

SARD a wise man once upon a time—"How fast this world would move if the next generation could begin where the old generation left off, instead of having to learn over again from bitter experience."

He was thinking how quickly the public forgets the lessons of yesterday. Almost every generation we have another war; or an epidemic of the flu; or a market crash like the debacle of last fall. Nevertheless people overlook the fact that "history repeats itself," and continue their belief in "false gods." Frequently without rhyme or reason they arrive at convictions which are really comic in the light of past experience.



Geo. W. Allen, E.C.,
President, Great West Life

One of these which life insurance agents often encounter is the idea that life insurance is actually death insurance—that you have to "die to win." How foolish the fallacy is—and fallacies fade fast in the face of facts—is easily proved. The achievements of a single company are sufficient to show what an extraordinary institution life insurance really is; for the record of the company cited—The Great-West Life Assurance Company of Winnipeg, Canada—is truly remarkable.

During the 38 years it has been in business, the Great-West has paid \$75,000,000 to policyholders and beneficiaries. Of this total, over \$48,000,000 was paid to living policyholders as against \$27,000,000 to the beneficiaries of policyholders who died. A shift of two million dollars in the two totals would make the record show that the Great-West Life has paid more than twice as much to living policyholders as to beneficiaries.

In addition, the company has accumulated and now holds for the protection of its policyholders assets amounting to almost \$119,000,000, of which nearly \$3,500,000 is free surplus, and approximately \$10,500,000 has been set aside definitely as "future profits to policyholders."

These figures are taken from the Great West Life's last annual statement, a condensed display of which appears elsewhere in this issue. Great gains were made by the company during 1929, in consequence of which its increasing popularity, outstanding financial strength, and profit-earning power are reaffirmed in a most convincing manner.

It is known, of course, that the Great-West Life is the largest and strongest financial institution in Western Canada, and that its operations reach from Prince Edward Island to British Columbia as well as into the United States.

New business written by the company's agents last year was millions of that written during any previous year. The total was \$85,236,853, which was four and a half million dollars ahead of the Great-West Life's new business in 1928. The net gain in insurance in force approximated \$45,000,000, in consequence of which

the company started this year with nearly \$600,000,000 of business on its books.

Simultaneously the Great-West made a gain in assets of nearly \$12,000,000, which brought its total resources to \$118,923,990. This marked the fifth time in five years that more than ten million dollars have been added to the company's assets, which is rather striking evidence of the financial sagacity of the men by whom its affairs are administered.

Other interesting gains made by the company during 1929 include these:

Its income for the year passed \$28,000,000, which was \$1,500,000 ahead of the company's income the year before.

Its gross surplus earned was over \$300,000 more than in 1928, and amounted in 1929 to \$5,753,797.

A big gain was made in "unassigned profits and contingency reserve," in consequence of which the company's free surplus is now near three and a half million dollars.

And greater than ever, in keeping with the company's reputation for low net cost, is the total to which it has expanded its fund "for future profits to policyholders." Approximately \$10,500,000 of the Great-West's assets are set aside for this one purpose.

In every respect, the company of which G. W. Allen is president and C. C. Ferguson is general manager is entitled to the high regard in which it is held throughout Canada and all the States in which it operates on this side of the Dominion border.

The latter are four—Illinois, Michigan, Minnesota and North Dakota; but able management in each of these States, plus the fact that the Great-West Life offers policies that defy comparison, has speeded the company's progress and popularity at a great rate.

At Chicago the Great-West has C. T. Milner as its Illinois manager; in North Dakota its State Agents are the Hatcher Bros., with headquarters at Fargo; in Michigan it has headquarters at Detroit, with T. S. Coleman in the role of manager; and at Minneapolis, where the company has another branch office, its affairs are managed by F. W. Atkinson.

To these and all other managers and representatives of the Great-West throughout North America, high tribute was paid by General Manager Ferguson when he said in his recent annual address: "I feel that we have an extremely efficient agency force. To be sure, it has an excellent proposition to present to the insuring public—clearly worded policies containing liberal provisions, low premium rates and exceptional profits—all backed by the prestige of a great and growing company. But, even with these advantages, the splendid results could not have been secured without the tact, perseverance, intelligence and enthusiasm of the agent. Our representatives, I believe, possess those qualities to an outstanding degree and I take this opportunity of expressing appreciation of their very successful efforts."

When Mr. Ferguson uses the word "exceptional" to describe the company's profits to policyholders, he is well within bounds because the cost of Great-West Life protection is amazingly low. This is not a claim, based upon future estimates, but is proved by the actual history of policies issued by the company as long as twenty years ago.

Its record in this respect was given by a recognized authority in a set of tables showing the actual net cost of protection in most of the older and larger participating companies. Of all the companies included in the tabulation,

only one was as low as the Great-West in the cost of ordinary life insurance over a twenty-year period; and in the case of twenty-pay life and twenty-year endowments, the Great-West's net cost was shown to be less than that of any other company.

The secret of the Great-West Life's ability to pay its policyholders such handsome profits, thereby reducing the cost of their protection, is largely the result of exceptional interest earnings. Its average has been so high that the company never has paid its policyholders less than 5½ per cent. on trust settlements, dividends left to accumulate, and proceeds of monthly income policies. This is nearly 1 per cent. more than most life companies pay; but over 1 per cent. runs into big advantages when figured out for the policyholder's benefit.

Suppose \$1,000 for illustration. How long will it last as Monthly Income at varying rates of interest?

If paid at the rate of \$5 a month, with 3½ per cent. interest guaranteed, it will last 296 months and give the beneficiary a total of \$1,480. On the same plan a guarantee of 5 per cent. would yield equal payments for 410 months and a total of \$2,050; and if 6 per cent. were applied to this same little \$1,000, it would last for 747 months and give the beneficiary almost four times the face of the policy—\$3,735.

In other words, that little difference between 5 per cent. and 6 per cent. amounts to \$1,685 on a \$1,000 policy paid out in \$5 monthly instalments, which is one of the many advantages enjoyed by Great-West Life agents whenever they run into a prospect who likes figures and comparisons.

Although it will have completed four decades of unflinching service two years hence, the Great-West has had but two presidents and two general managers. The first of the latter was

J. H. Brock, a remarkable leader possessed of extraordinary foresight, who founded the company in 1892 and continued as manager of its affairs until death claimed him in 1915. During his management Mr. Brock built the Company's insurance in force to more than a hundred million dollars, and selected as his associates the men who since have made the company a giant.

Mr. Ferguson, who joined the Great-West as actuary in 1907, succeeded Mr. Brock as general manager fifteen years ago, and since has "carried on" with such efficiency that the company's insurance in force has been multiplied five times, and its assets almost six times. The actual figures show \$119,000,000 insurance in force when Mr. Ferguson took over the reins, as against the \$592,000,000 now on its books; and during the same period, the Great-West's assets have been increased from 20 million dollars to nearly 119 million.

All along the way Mr. Ferguson has had co-operation of a remarkable Board of Directors, and the support of an unusual Home Office and field organization. Included are Alexander Macdonald, who was the company's first president, and who served in that capacity from 1892 until 1925, when he was succeeded by the present president, Mr. George W. Allen.

A barrister of great reputation, Mr. Allen is also one of the outstanding capitalists of the Dominion, and a director of some thirty or forty major corporations. He has been a director of the Great-West Life since 1904; and of such excellence was his service on the Board that he was the unanimous choice for president when Mr. Macdonald resigned four years ago.

Other veterans of the company include managers and agents who have served it and policyholders for a quarter of a century, or longer.—*American Insurance Digest, February, 15, 1930.*

Refresh
Yourself!

Drink

Coca-Cola

Delicious and Refreshing

**Richards, Sweatman, Fillmore,
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S. ELLWOOD RICHARDS, K.C.
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250 PORTAGE AVENUE
WINNIPEG, MAN.

The Church in Saskatchewan

ARCHDIOCESE OF REGINA

T WAS twelve years after Bishop Provencher, first Ordinary of the Red River Settlement, passed away, that the first mission within the confines of the present archdiocese of Regina was established. This was at Lebret in 1865, founded by Father Lebret, O.M.I., who was eighteen years later named first pastor of the Church of the Immaculate Conception in the city of Winnipeg. This Oblate erected here a substantial church, dedicated to the Sacred Heart, and capable of accommodating some three hundred people. He was also responsible for the establishment of an Industrial School which stands on a bank of one of the four lakes in the vicinity of the present town of Lebret. More than forty years ago, this school boarded forty Indian boys and girls, remaining under the supervision of Father Hugounard O.M.I., while its present day strength is largely around the 250 mark, there being four missionary priests in the diocese of the numerous Lebret missions. The Qu'Appelle mission was founded a year later than Lebret, and at the instance of Archbishop Taché himself, who long admired the natural advantages of that valley, and here the once revered pastor of St. Norbert, Mgr. Richot, put up the first buildings, completing them in the spring of the year following.

THE REGINA MISSION

The first Regina mission in the city of Regina was that of John McDonald, son of Donald McDonald and Euphemie Morrison, the godparents being Alexander McPherson and Euphemie McMullen. The child was baptised on December 5, 1883, by Father L. N. Larche, who was busily engaged with putting up a small mission church in the newly chosen capital of the Northwest. The tiny edifice was blessed by Archbishop Taché on Aug. 3, 1884, and dedicated to the glory and honor of St. Mary. Father Larche O.M.I., was followed by Father McCarthy, after whom the parish fell into the hands of the secular clergy with Fathers Gratton and Caron as successive pastors. In 1903, St. Mary's reverted back to the Oblates, Father Suffa making it one of the most flourishing parishes in the West. The present rector is Father Hissand, O.M.I., longtime pastor of St. Joseph's, Winnipeg, under whose direction plans are being made to erect a parish church on a site more convenient for the more than 900 families who attend St. Mary's. The parish is mainly composed of German Catholics and as such is one of the biggest if not the biggest German-speaking centre in the whole Dominion.

THE FIRST BISHOP

If the St. Boniface diocese may be rightly compared to the evangelical mustard seed, grown into full bloom of its three or four branches, then it is in its nature for the wind of doctrine to spread the full seed of doctrine and create other gardens where erstwhile there was nothing but a steppe and a wind-swept wilderness. There was an hour and a day when all priestly endeavours radiated from the palace situated near the bifurcation of Manitoba's main rivers; now came the hour and the day when that was but a speck on a far-flung prairie would be made into a diocese with a separate head ruling its destinies. Thus, an important and very vital swat of ecclesiastical territory was carved out of the Church-motherland in her southwestern neighborhood by the erection of the diocese of Regina on March 4, 1910.

ARCHBISHOP OLIVER E. MATHIEU

The impending honor of a call to head the territorially largest diocese

in Canada fell upon the rector of Laval University, in the old city of Quebec. Mgr. Mathieu received news of his elevation on July 15, 1910; the Papal Bulls arrived in Quebec in October of the same year, and he was consecrated in the Quebec basilica on November 5, 1911. As he entered upon his onerous duties of pastor and bishop, the newly constituted diocese numbered about 50,000 souls, there being approximately 18,000 French, 15,000 Ruthenians, 6,500 Germans, 2,800 English and Irish, 2,300 Poles and more than 4,000 of other nationalities. Shepherding this immense racial flock there were about 60 priests and as many teaching religious. That was a stupendous increase along religious lines as, twenty years further back, in the whole territory now comprising the province of Saskatchewan, there were not more than 45,000 people, of whom 10,000 were of Indian blood. The combined Catholic strength was estimated at not more than 8,000 and of these there were 3,000 Indian converts to the faith. Archbishop Mathieu thus became the metropolitan of some 90,000 Catholics in a population rated at half a million, when five years later, in 1915, a distinction came to him from Rome in designating Regina as an archbishopric and its first bishop was given the pallium for the Saskatchewan province.

PHENOMENAL GROWTH

With a spontaneity worthy of the cause for which the erstwhile Rector of a University was selected out of the ranks of the unmitigated clergy, works of phenomenal value sprang up in every nook and corner of the diocese. Not only that Regina received a magnificent cathedral of the Most Holy Rosary with a third parish of the Sacred Heart, but in all towns and villages, hitherto either unattended or without permanent churches, resident priests were placed and the people coherently urged to establish churches and chapels in their midst. As the new Bishop was a *prima facie* educator, thirty years of his previous vocation being devoted to the teaching profession, it is no mean wonder that the archdiocese of Regina boasts today of so many schools, colleges and academies. He established three classical colleges for the education of boys—one at Campion College at Regina, another at Mathieu at Gravelbourg and the third the Ukrainian College at Yorkton. In addition, he established convents for girls at Regina, Gravelbourg, Sedley, Moose Jaw, Vibank, St. Hubert, Bellefleur, Forget, La Fleche, Montmartre, Odessa, Ponteix, Prelate, Radville, Swift Current, Wauchop, Wilcox, Willow Bunch and Wolsley. In these academies, as also in the many separate schools of the archdiocese, teaching sisterhoods with a membership of more than 400 are educating the boys and girls of the province to be not only staunch citizens of the Dominion but are also forging their characters on the tempering anvil of Christian doctrine.

THE FIRST SISTERS

As a salve to the St. Boniface property rights the prevailing School System, which allows the Catholic minority to oscillate with gravitating freedom roundabout the curricula of their educational studies. It needs no statistician to collect data on the eminent progress which an enviable Separate School System may produce in a great body of citizens who insist upon injecting some moral and religious pabulum into High Schools and classrooms inculcating the three R's. The Separate Schools of the province are in a very flourishing condition, and though the recent setback which the governmental sur-rejoinder gave to the erstwhile beneficent interpretation of the old school

act allowing localities with majority of Catholics to obtain Sisters as teachers, has jarred to a discordant animus existing relations, some Sisters have availed themselves of the privilege to don such habiliment not graphically understood as a religious garb.

The oldest religious institution in the diocese is that of the Sisters of Our Lady of the Missions. It was founded in 1899 at Lebret, the mother-church of the Saskatchewan plains. Six years later, the Nuns erected the present building, superceding the modest structure put up on their arrival, and which they named St. Gabriel's Convent. The following spring they took charge of the local public school with an enrollment of seven pupils; they are there no longer because of the new School Law.

In 1904, these same Nuns established themselves at Wolsley at the request of Archbishop Langevin, and in addition to the Boarding School, are in charge of the Separate School, formed soon after their arrival. In the fall of the same year, Father Suffa, O.M.I., pleaded with the Superiors for teachers for his Regina parish, and succeeded to open classes with four teaching Sisters in what is now the present rectory of St. Mary's parish. Five months later, the Community bought a house on Albert st., and Twelfth ave., where classes were held, until in 1910, the first wing of the present Sacred Heart Academy was built. The central portion was erected in 1914, and in 1925, the west wing and the gymnasium were added to the already large establishment.

In 1925, their Academy was affiliated to the University of Saskatchewan as a Junior College. As the number of students was steadily increasing, it was found necessary to make separate provision for advanced students. For this purpose a site was secured on Albert St., South, and the Sacred Heart College erected there. Now, as a result of the official affiliation of the College with the University of Ottawa, the young ladies who so desire may take the full course leading to the B.A. degree.

The Sisters are also teaching in the Holy Rosary and St. Mary's Separate Schools in the city of Regina.

THE CAMPION COLLEGE

The recent division of the Regina archdiocese has given the Mathieu College at Gravelbourg; the Yorkton school is mainly for the benefit of Ukrainian students and Campion College is the solitary higher institution of learning for boys and young men remnant in the jurisdiction of Archbishop McGuigan. It is entering this fall upon its eighth year of scholastic training of the youth in the West—its ostensible purpose being not so much the fostering of religious vocations, as the giving of right fundamentals to the Catholic professional men of the future.

SEASONAL GROWTH

Two Catholic laymen had at one time signed over to the Archbishop of St. Boniface property rights to eleven acres of land in the city of Regina, and upon bestowal of charter rights to the Jesuit Fathers of the English Canadian Province, these opened a very modest College in two rented houses opposite the Cathedral. Six boys registered that fall of 1918, but, by the end of the year, there were 18 more arrivals. It was Father McMahon S.J., who became first rector, and, as in the following year more commodious quarters were found in some of the houses built by the Archbishop on the aforesaid grant of eleven acres, thirty students registered.

THE KNIGHTS HELP

The K. of C. of the archdiocese merit much praise for their signal coopera-



Father St. Germain

tion with the Jesuit Fathers in erecting the present splendid College and Campus, south of the Parliament Bluffs, on a 15-acre property. A drive among the members advanced over fourteen thousand dollars which Archbishop Mathieu augmented by ten thousand dollars out of his personal funds. It was Father Leahy S.J., who built the present establishment, adding to the three-story building a wing, 56 x 80 feet. The whole structure is of brick, fire-proof throughout, with a splendid recreation hall, full length of the basement. The Regina Council of the Knights donated a beautiful main altar of quartered oak for the chapel, and the Fourth Degree Knights presented it with a suitable gold chalice. Over two hundred students have been registered in the Campion High School and College classes upon termination of the last school year, an evident sign of the need felt by the Catholic parents of the West for such an institution.

DEATH OF ARCHBISHOP MATHIEU

The death of Monsignor Mathieu, which occurred on October 26, 1929, was undeniably the passing away of a great Archbishop. Such was the untimely accident of the universal press of the Dominion, echoing in a slight degree the inner sorrow felt by all the Catholics of the Archdiocese. He had been ill for well nigh two years, an object of tender care at the Grey Nuns' Hospital. At times, however, the septuagenarian patient recovered sufficient strength to visit his palace for a few hours each day, and even in the spring of the year he administered confirmation to 125 children at the Cathedral and to 200 at St. Mary's Oblate parish. It was also this summer that he occupied the new throne of carved oak which his cathedral children bought for him out of their pennies and concerts, and, having now attained the jubilee year of his priesthood, he made a special visit to the same Cathedral to gaze upon its newly decorated interior, planned as a surprise gift to the jubilarian.

AT HIS BIER

The burial of His Grace gathered many mired prelates within the Holy Rosary Cathedral. It was Archbishop Sinnott, who, as a young secretary of the Apostolic Delegate, bore the seals of appointment to the Regina See to the deceased archbishop, and it was he also who now bade him loving adieu in a pangeyric willing with pathos and prayerful reminiscence; The Most Reverend eulogist said in part, as he stood before His Eminence, Cardinal Rouleau, His Excellency, the Apostolic Delegate, the many Lords Archbishops and Bishops, clergy and people:

PROVINCE OF SASKATCHEWAN

CANADA



The Potential Resources of Saskatchewan include:

COAL	Fifty billion tons of lignite. The upper seams of the Estevan area alone contain enough coal to last two thousand years at the present rate of depletion.
CLAYS	Clays suitable for almost every variety of clay manufacture, including fire clays, pottery clays and semi-china clays.
SODIUM SULPHATE	Naturally occurring deposits of Glauber's salt amounting to more than a hundred million tons.
VOLCANIC ASH and BENTONITE	Extensive beds of these materials have been located in the province.
FARM LANDS	Saskatchewan possesses probably the largest tract of fertile farm lands ever discovered.
LUMBER, FISH and FURS	A forest and lake belt possessing reserves in furs, fish and lumber sufficient to supply the needs of present and future generations.
MINERALS	An unexplored Northland containing 80,000 square miles of Precambrian rock formation.
PEOPLE	The invigorating climate of the province nurtures a healthy, industrious people. Opportunities for healthy outdoor recreation is afforded by an abundance of big game, wild fowl and sport fish abounding in the forests, streams and lakes of the province.

FOR FURTHER INFORMATION WRITE

DEPARTMENT of RAILWAYS, LABOUR and INDUSTRIES
REGINA, SASK.

HON. JOHN A. MCKEY
 Minister

THOS. M. MOLLOY
 Deputy Minister

ARCHDIOCESE OF REGINA



Major James Charles McGilgan, B.D. Ph.D. J.C.D.
Archbishop of Regina.



Sion Academy, Moose Jaw, Sask.



Campton College, Regina



Rounding the Prairie



Old Church and School, Regina



The Late Archbishop Mathew, of Regina

Church in Saskatchewan

(Continued from page 36)

"For 8 years the deceased Archbishop labored for you. In his life there was no affectation, boasting or display, but at the same time there was nothing hidden. You saw his coming in and his going out. You saw him in the simplicity of his private life and in the grandeur of pontifical ceremony. To you, during all these years, he was friend, counsellor, guide. He gave you unstintingly his affection, his friendship and his ministry. More than anyone else you can testify, whether he ever faltered in carrying out the programme of service and action, which Holy Mother Church gave him, as your Pastor and Bishop, on the day of his consecration."

THE NEW ARCHBISHOP

On May 21, 1930, the citizens of Regina welcomed in their new head of the archdiocese. Rome has made a departure and named an English-speaking churchman for the metropolitan see of Saskatchewan, a new diocese having been formed out of the southwesterly portion of the late Archbishop Mathieu's spiritual realm. To Most Rev. James Charles McGuigan fell the See of Regina and the Rt. Rev. R. Villeneuve O.M.I., became his suffragan at Gravelbourg. The new Regina prelate is the youngest ecclesiastic to bear the honors of an archbishop at the youthful age of 35 years, His Grace's mother witnessing the consecration and enthronization ceremonies of her son. It may be noted that over 240 members of the clergy were present when the Archbishop was consecrated at Edmonton, and among these was the conspicuous figure of the 87 year-old Father Bellevue, of Duhamel, co-worker of the famous Father Lacombe in the early days, while at

the enthronization at Regina some 150 clergy had also foregathered with their respective Bishops and Archbishops.

HIS BIRTH AND EDUCATION

Archbishop McGuigan is the son of the late George McGuigan, merchant of High River, P.E.I.

Born in Prince Edward Island, a province that has attained to an enviable distinction in the number of Bishops and Priests it has given to the Church in Canada and the United States, James Charles McGuigan received his early education in the schools at Hunter River, his birthplace. Later he continued his educa-

tion in Prince of Wales college and St. Dunstan's, Charlottetown. At both these schools he showed himself a profound and exceptionally brilliant student. He graduated from St. Dunstan's in 1914 obtaining with distinction the degree of bachelor of arts from Laval university.

MADE EARLY PLANS

From his earliest years he had his mind on the Priesthood, and in September, 1914, he entered Laval theological seminary. In the sacred sciences he attained to eminent distinction and with highest honors—took the degrees offered in his course; master of philosophy, licentiate in canon

law, licentiate in theology, and finally in 1918 the coveted theology doctorate. Three years ago he did post graduate work in canon law at the University of Washington.

On May 26, 1918, only 12 years ago, the Archbishop was ordained in his native parish of Rustico, P.E.I., by the present Archbishop of Edmonton who was at that time the Bishop of Charlottetown. At St. Dunstan's college, as professor of the natural sciences, Rev. Dr. McGuigan spent the first year of his priesthood. Next he became secretary to Bishop O'Leary who was within another year to be named to the Archdiocese of Edmonton.

CAME WEST IN 1920

He came west with the Archbishop in 1920 and has since that time been in intimate association with His Grace in the administration of the Edmonton Archdiocese. Since coming west he has held the following offices; chancellor, 1923-1925; vicar general, 1923-1930; rector of St. Joseph's cathedral, 1925-1927; rector of St. Joseph's seminary, 1927-1930. He has moreover been a member of the diocesan consultors and dean of the Edmonton district.

In September, 1927, Rev Dr. McGuigan, for his many services to the Church, was raised by the Holy See to the high dignity of protonotary apostolic. The following is an excerpt from the brief signed by Cardinal Gasparri conferring the dignity:

"We are fully aware and have learned from the ample testimony of the Archbishop of Edmonton in Canada that you have since your ordination not only shed honor on your Priesthood by the integrity of your life and the praiseworthy practice of all Christian virtues, but also that you have filled many important ecclesiastical offices with uncommon prudence and singular ability."

(Continued on page 87).



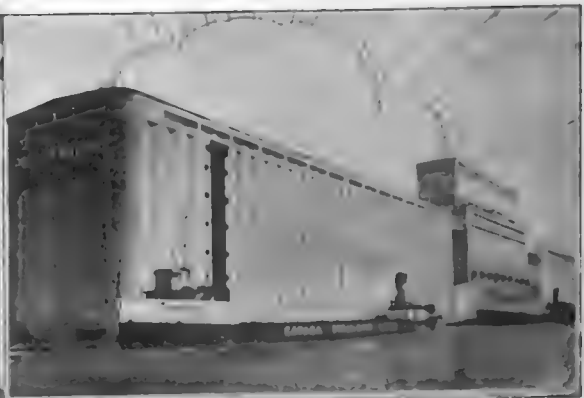
Sacred Heart Church, Regina
Sacred Heart Academy
Grey Nuns Hospital, Regina

Holy Rosary Cathedral, Regina
St. Joseph's Mission, Regina
Saskatchewan



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ARCHDIOCESE OF REGINA



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St. Mary's Church, Regina, Sask.



Kesteven Church, Sask.

Sacred Heart College, Regina, Sask.
Sisters O.L. of the Missions

New Hospital at Prince, Sask.



Hotel, Sask.



Old St. Mary's, Regina, Sask.



Grignon, Sask.

Diocese of Prince Albert and Saskatoon

Third Oldest Diocese in the West Makes Important Strides in Religious Development Since the Vicariate was Raised to an Episcopal See in 1907

LIMITS AND STRENGTH OF THE DIOCESE

THE diocese of Prince Albert comprises nearly the whole northern part of the Province of Saskatchewan between the southern boundary of township 31, situated half-way between parallels 51 and 52, on the southern and northern limits of township 50 as far west as the third Meridian, thence north along said Meridian to northern limits of township 60, thence west to limits of the Province. Besides other institutions, it has over a hundred Separate or Parochial schools in which, along with the seven Boarding schools for Indians, more than 6,000 children receive Catholic education. The Catholic population is rated at 42,000, administered to by 57 secular and 44 religious priests in parishes numbering

Saskatchewan. His consecration took place on the 29th of June following, in the Cathedral at Viviers, France, the very place where his metropolitan had himself received the episcopal unction. The territory then placed in charge of Msgr. Pascal was bounded in the north by the Arctic sea, in the west, the 109th degree of longitude and the Vicariate apostolic of Athabaska Mackenzie; in the south the civil province of Manitoba and part of Alberta, and in the east, Hudson Bay, Nelson River, and the western shore of Lake Winnipeg as far as the boundaries of Manitoba. He was fully aware of the magnitude of the work put upon him; but, immediately upon his return from France where he went to recuperate his strength and solicit funds, he set to work to face the new conditions which were arising.

at last they had a man who had confidence in the future of their city. The erection of a substantial brick residence, 45 x 35, followed in 1894, and Msgr. Pascal, a great adept at horticulture, embellished the city with fine gardens. A fine Separate school, an orphan's Home and a convent, conducted by the Sisters of St. Clare, gradually added by the Catholic parish to the public institutions of which Prince Albert was once so proud at the time of their establishment, but which now have outgrown past proportions, there being 68 nun of various communities in the city at the present time.

THE VICARIATE BECOMES A BISHOPRIC

However, the Vicariate of Saskatchewan was in great part becoming thickly settled, and prosperous new parishes were springing up in many locations. This led to a reorganization by which Msgr. Pascal was relieved of the Far Northern Missions, while his territory was extended to the south and made an independent diocese, about two years before the Regina diocese came into being. Msgr. Pascal was made bishop on January 6th, 1908, naming the brilliant Father Lacoste, O.M.I., his rector, superior of the palace and later Vicar-General with frequent powers of administration during his episcopal journeys across the ocean.

It may be remarked here that the two oldest missions in the present diocese are: Saint-Jean Baptiste de la Salle at Delmas, and Saint-Sacrament at Duck Lake, both of which were established in 1877, five years before the first log hut was bought in the episcopal city. Then follows the parish of Saskatoon, erected in 1883; Fish Creek, founded in 1889, and Jackfish Lake, established in 1899. All the other parishes do not date earlier than the beginning of the twentieth century, and most of these owe their genesis to the solicitude of Msgr. Pascal.

BISHOP PRUD'HOMME

On July 12th, 1920, Bishop Pascal passed to his eternal reward. He has borne the burden of episcopacy for well nigh thirty years, longer than any other Canadian bishop, and it was

were tastefully decorated. An arch of wheat graced the main entrance. Hundreds of miniature electric bulbs, hidden partly by gold and white, and red and white and blue bunting, lined the spacious walk to the principal door of the beautiful temple of God. The Cathedral itself took on a new attractiveness from the streamers and flags hung in profusion around the sacred edifice. Rev. Father Sabourin, rector at the time of the seminary of St. Boniface, read to the assembled people the papal bulls, first in Latin and then in French. Born in the Canadian West, it had been the desire of the late Bishop that the Rev. Henri Prud'homme be his successor. Around the Bishop-elect sat 16 Archbishops and Bishops and an imposing congress of clergy, diocesan and extern.

THE SASKATOON PRO-CATHEDRAL

The citizens of Saskatoon were pleased beyond expression at the knowledge that their city has been included in the official designation of the diocese, and that their St. Paul's Church was raised thereby to the dignity of a Pro-Cathedral. The history of the city churches recalls dates in the pioneer class of ecclesiastical development. St. Paul's, dating back to 1883, when a few scattered families living in the surrounding country, were obliged to travel many miles to hear Mass, it has developed so rapidly that today it is the largest in the diocese. For many years the faithful had to be content with occasional visits from the Oblate Fathers, engaged in missionary work on the Western Prairies, until 1902, when a church of very modest appearance was erected.

SIR WILFRID LAURIER PRESENT

The small building was used until the year 1910, when, due to the energetic work of the late Father Facheon, O.M.I., the corner-stone of a new edifice was laid by His Lordship, Bishop Pascal in the presence of Sir Wilfrid Laurier, and more than five thousand people. It was at this time that the devoted Sisters of Charity, so well known as the Grey Nuns, arrived at Saskatoon, and began in a small way, their work of tending the sick, which



St. Paul's Hospital, Saskatoon

as many as 130 churches. There are 8 hospitals and one orphan asylum with orphans in charge of eight Sisters of Charity and under Oblate Fathers' auspices. Though Prince Albert is the local See, it has but the one Cathedral parish, the town of Saskatoon having three parishes within its limits.

BISHOP PASCAL

Bishop A. Pascal, first Vicar Apostolic of the Saskatchewan province, with residence at Prince Albert, was born at St. Genest de Beazon, France, on August 3rd, 1848. In 1870, he came to Canada while still a cleric and made his novitiate at Lachine. He pronounced his final vows in the Oblate community on September 27th, 1873, and was admitted to the priesthood the following November. In 1874, he began his apostolic ministry under Msgr. Clut, being for many years employed on the shores of the Athabaska and Great Slave Lakes. His headquarters were first at the east end of Lake Athabaska, at the mission of Our Lady of the Sorrows, and latterly he was in charge of the missions of the Nativity. Here for more than fifteen years he endured all the hardships that were part of the life of the northern missionary, but he also had his consolations. Thus on December 10th, 1879, writing of his nomadic flock, he was able to say:

"Several among them faithfully recite twice the beads every Sunday, as well as on Fridays and on days of fast and abstinence. When away from the priest and buried in the solitude of the woods, they gather up all their religious pictures, with which they decorate the tepee, which for the time being is transformed into a chapel. There they assemble to pray and sing hymns in their language."

CREATION OF THE VICARIATE

Meanwhile, it was decided to divide the diocese of St. Albert and to create the Vicariate of Saskatchewan. The Superior General of the Oblates, Rev. Father Fabre, selected Father Pascal for the new dignity, and on the 19th of April, 1891, he was made bishop of Mosynopolis and Vicar-Apostolic of

THE TOWN OF PRINCE ALBERT

Prince Albert, which his wisdom designated as the seat of the new diocese, was nearly wholly Protestant. In 1882, Father André had but an old log hut with its adjoining shed on river lot 75, which became the seat of the first mission. This was visited from St. Laurent, Man., by Fathers Vegreville and Moulin until 1885, when Father André took up his permanent residence in Prince Albert. That same year the Order of Faithful Companions of Jesus removed from St. Laurent to Prince Albert, as a consequence of the Riel rebellion. Four years later, the Sisters were enabled to erect a fine brick convent which they conducted as a boarding school for a few years,



Bishop Pascal and his Priests

after which they betook themselves to Edmonton.

STEPS TO ERECT A CATHEDRAL

Father André had been called to Calgary in 1886 and was succeeded by Father Dommeau, who in turn gave place to Father Blais in 1892. Such was the situation when Msgr. Pascal came to take possession. He immediately took steps to erect a Cathedral on a more suitable location than that of the old mission. As the proportions of the new temple appeared above the ground, all Prince Albertans congratulated themselves to find that

about a year and a half later that the second Ordinary, in the person of Rev. Joseph Henri Prud'homme, was appointed to the Prince Albert See. Consecrated on October 28th, 1921, Bishop Prud'homme, son of Judge Prud'homme, was solemnly invested with his episcopal rights in the Prince Albert twin-towered Cathedral by His Excellency, Pietro di Maria, in the assistance of the new bishop's two lifelong friends, His Grace of St. Boniface and Bishop Charlebois of Le Pas, who acted as co-consecrators. In anticipation of the day's solemnities, the Cathedral and the adjacent grounds

has developed so rapidly that today the Hospital is an institution, dedicated to St. Paul, and costing over one hundred and fifty thousand dollars, equipped with every modern appliance, yet hardly sufficient for the engrossing needs of the community.

PARISH DIVIDED

In 1918, the Catholic population had increased to such an extent that the parish of St. Paul's had to be divided and a new parish was instituted under the title of Our Lady of Victory. A third parish came into being soon

(Continued on page 59)

Hydro-Electric Development In The West

By R. H. DEAN, Nesbitt Thompson & Company, Limited

IN MAKING a broad survey of investment prospects at the present time the far-sighted individual, who attempts to determine long term trends, would do well to look closely into the future of hydro-electric development in Western Canada, reading the indicators in the light of hydro history in Eastern Canada. Those who had the vision to invest in the early stages of water power development in the eastern provinces have reaped bountiful rewards and continue to benefit from their foresight. The accumulating evidence would tend to indicate that the experience of the east will be more than duplicated in the west. The future of hydro-electric development in Western Canada looms up steadily more promising and attractive. Those with funds for conservative investment, looking for appreciation over a period, can scarcely go wrong in entrusting them to an industry which is undoubtedly going to be an outstanding factor in the general economic advance of this great and progressive territory.

Down through Canada's modern era of water power development and hydro-electric installation, which may be considered to have been ushered in towards the end of the first decade of the present century, accomplishment in Eastern Canada was held in the limelight. Quebec and Ontario have in the period advanced in this direction after a manner paralleled by few countries. They have to a corresponding extent experienced a remarkable growth in industry, while electricity has entered into the domestic life more intimately than in the case of practically any other territory on earth. Hydro-electric development over this broad area has been well launched and is embarked upon a career of ever-increasing usefulness.

In addition to the greatest concentration of population in Canada being found in this territory, the fact that nature denied it coal but compensated for this by the endowment of immense water power resources has instigated development and brought about this situation. It has, however, resulted in a general impression of water power possession and development as the peculiar attribute of Eastern and Central Canada. The two provinces have accounted for nearly 80% of the turbine installation of the Dominion, but they possess only 63% of the Dominion's potential development at ordinary six months' flow.

A striking feature of recent years has been the auspicious opening of Western Canada's era of water power development. In 1910 the horsepower installed in Western Canada represented but little more than 10% of the Dominion total. In 1920 it represented 17%. In 1930, despite the great progress made in installation in Ontario and Quebec during the decade, the ratio remained about the same. Every indication is given that from now on the western provinces will increase the proportion for which they are annually responsible.

Central Canada has so overshadowed the western provinces in this particular that the territory west of the Great Lakes is insufficiently thought of in the light of its water powers and their potentiality. Yet nature was almost as generous to this section. Manitoba is the third ranking province of the Dominion in water power possession with its 5,444,500 horsepower, coming not far behind Ontario. British Columbia is close in line with 5,103,500 horsepower, Saskatchewan has 1,082,000 horsepower, and Alberta 1,049,500 horsepower. Altogether the potential development of Western Canada, amounting to 12,579,500 horsepower, represents 38% of total Dominion potentiality.

The realization of this potentiality has become striking of late years, and in such a manner as to have quite a significant bearing on the future. Between 1921 and 1927 only 479,535

horsepower was added to the turbine installation of Western Canada, or about 18% of the Dominion's installation in the period, though this effected a doubling in the amount of power developed. During 1928, when an installation of 550,300 horsepower was achieved in the Dominion, new installation in British Columbia and Manitoba alone accounted for approximately 25% of this. In 1929 hydro-electric installation in Western Canada was increased by 41,000 horsepower, which was equal to a little over 10% of the total Dominion installation. The figure declined because

power situation in the province in the near future. There are two large hydro projects progressing on the Winnipeg River, the first at Seven Sisters Falls by the Northwestern Power Company, and the second at Slave Falls by the Winnipeg Hydro Company. The first will ultimately comprise an installation of 6 units of 37,500 horsepower each; the initial installation to be available in 1931, and the second is designed to contain 8 units of 12,000 horsepower each, 2 comprising the initial installation and expected to be available about September, 1931. Active interest on

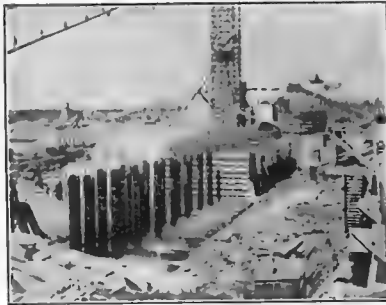
power. It has the advantage of the experience of Eastern Canada, while at the same time Western Canada will naturally adopt the use of electrical energy in its modern scientific application to many phases of industry which are merely in their initial stage of growth, without the need of gradually and expensively supplanting older practices.

The outstanding place hydro-electric power is going to occupy in Western Canada is already very pointedly suggested. It is significant, for instance, that up to the last year British Columbia, the most westerly province, had the greatest per capita hydro-development in Canada. It is also significant that the City of Winnipeg has the greatest per capita consumption of electrical energy in the world and is able to sell industrial current more cheaply than any point on the continent. With such an appreciation of the benefits of electricity today, one can imagine the widening scope of its influence as Western Canada enters more fully into its electrical era. There is scarce a phase of the territory's life which does not in the future promise to be a heavy and increasing user of electricity.

Industrial consumption cannot but steadily grow at a substantial rate in the progress manufacturing is making in the territory and will unquestionably continue to make. The industrial ambitions of Western Canada have been markedly evident in recent years and the return to the Prairie Provinces of control of their natural resources must inevitably have the effect of accentuating these. The territory is justifiably successful in its efforts to attract new industries to it. The decentralization of Eastern Canadian industry, the extension of branch factory establishments on the part of American and British manufacturers, and the development of trade across the Pacific, with a steadily increasing exploitation of the wealth of natural resources, will inevitably take the territory rapidly forward in industrial manufacturing.

Between 1919 and 1927 the capital invested in manufacturing in the Prairie Provinces went up by 137% and in the year immediately preceding the end of that period capital invested increased by 16% and the gross value of production by 6.8%. In British Columbia in the five year period prior to the conclusion of 1927, the capital invested in manufacturing went up by 65% and the gross value of production by over 65%, while the net value of production showed an increment of nearly 77%. In this period the movement towards the pronounced industrialization of Western Canada can only be said to have been faintly indicated.

Though Western Canada has a very substantial revenue from mineral production, the mining industry can but be said to be at its dawning in the territory, and having regard to the activity in and extent of prospecting and the mammoth developments being put under way or projected on the part of



Seven Sisters Power Development of North West Power Co., Ltd.

that year was for the western territory one of planning rather than a completion of projects, and as a result 1930 will see the total of western accomplishment considerably swelled.

In British Columbia, while new equipment actually brought into operation in 1929 was the smallest for several years, great activity prevailed over projects under construction and in course of investigation, which will have its effect in the present and subsequent years. Outstanding in this is the elaborate programme of the British Columbia Power Corporation which involves an expenditure of some \$50,000,000.00 in the next six years, much of which will be devoted to new power developments in the province. To provide Vancouver with much needed additional power, large hydro-electric enterprises are coming into existence at Bridge River and at Ruskin on Slave River. The latter, which is capable of an ultimate development of 188,000 horsepower, will deliver power from its first 47,000 horsepower unit in the fall of 1930. The gigantic Bridge River development will take several years to complete and the first unit of 54,000 horsepower will not be available until 1932. At the same time preliminary surveys are being conducted on an important development on the Campbell River on Vancouver Island.

Manitoba, which did not increase its turbine installation in 1929, similarly has large undertakings in hand which will have a marked effect upon the

part of British capitalists has been evinced in water powers in the northern part of the province.

Saskatchewan is well launched upon its first hydro-electric enterprise at Island Falls on the Churchill River, where power will shortly be available for the Flin Flon Mine and Smelter. During 1929 Alberta more than doubled its hydro-electric installation when the Calgary Power Company completed and brought into operation a new plant on the Bow River, with an installation of 36,000 horsepower.

Altogether Western Canada has entered upon an extremely active era of power development. The next few years will see a vast addition to the hydro-electric installation of that territory, and this merely suggests the gathering momentum which will annually take figures higher. Hydro power is destined to effect a greater revolution in Western Canada than it has in the east and for those who carefully scan the future when making investments, it is wise to take note of this trend.

The transformation which the consistent development of water powers and the provision of electrical energy is going to effect in Western Canadian economic life is foreshadowed in very definite way. Power promises to enter more completely and intimately into the varied phases of that territory's industry because fundamentally there is nothing experimental or problematical for the west to overcome as it sets out to make a broad utilization of hydro



Geant Falls Power Development of Manitoba Power Co., Ltd.

influential interests, one would hesitate to put limits to the expansion of the industry in the western provinces. The use of electrical energy is tending to revolutionize mining practice in every phase from the search for new ore bodies to refining and smelting. Mining and water power development will proceed hand in hand in Western Canada and the tendency for large mining enterprises to link up with a source of undeveloped power is already well illustrated. Western Canada is in fortunate possession of substantial power resources conveniently located with respect to promising mining fields.

Revolutionary things are likewise promised in general domestic consumption of electricity. Already Western Canadian cities take second place to those of no other area in this regard, while steady progress is being made in extending the benefits of general electrical distribution to the smaller towns and municipalities. This process, as the striding west continues its advance, with increasing population and the settlement of new territory, expanding cities and the multiplication of towns and cities with their multiform requirements, will make it necessary to periodically provide additional supplies of electrical current.

The next step is the carrying of such benefits into the rural districts. While a certain progress has been made in this regard in several sections of the western provinces, much more is promised and planned. Ontario is to have rivals in the electrification of the

farm. Having regard to the supremacy of the agricultural industry in Western Canada, this will be a revolution of farthest reaching effect.

The electrification of the farm is definitely the next stage in the evolution of Western Canadian agriculture. Manitoba, Saskatchewan and Alberta have all initiated research and investigation into the costs and other pertinent particulars of rural electrification. Plans for such extension are included in the programmes of new power enterprises in this territory. The time can be foreseen when Western Canada, the most progressive agricultural territory on earth, will be an area of farms where electricity will play an important role. Hydro power will enter into countless farm and household operations with all the effects, moral and economical, this will have upon farm existence.

Altogether a future of tremendous electrical development can be visioned for Western Canada, and the western provinces will undoubtedly constitute one of the greatest consuming territories of electricity in the world. Heretofore of the total turbine installation in Western Canada, 85% has been at central electric stations, being for general industrial and domestic purposes, but already one can see rival channels of utilization developing. Large additions have already been made for the pulp and paper industry, increasing provision is being made for mining and the scope is steadily widening as the industrial diversification of the area continues.

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Prince Albert Cathedral, with Bishop Pasani



Bishop Pasani, O.M.I.



Eton Convent, Prince Albert



Grouseward, Sask.



St. Paul's Pro-Cathedral, Saskatoon

Early Newspaper Days in Manitoba

By J. W. DAFOE, Editor-in-Chief, "Manitoba Free Press"

MANY stories are told as to the idyllic conditions in the Red River settlement in the middle of the last century. The settlers were supposed to live in rude comfort and in harmony. Whatever truth there may be as to this, certain it is that the serpent, in the form of a newspaper, entered into whatever Eden there was and started trouble. On November 1st, 1859, exactly sixty-one years ago, two young newspaper men arrived with a printing plant from Toronto, and started the first paper in what was afterwards known as the Canadian Northwest. They were Englishmen, William Coldwell, 25 years of age, born in London; and William Buckingham, 27 years of age, born in Devonshire. Both were thoroughly competent reporters, with a considerable Toronto experience.

What moved these young men to come to the uttermost confines of civilization? Undoubtedly their appearance in the Red River settlement was the sequel to the newspaper campaign which had been carried on for eight years by the Toronto Globe in favor of the cancellation by the British government of the Hudson's Bay Company's charter and the transfer of the territory of Rupert's Land to Canada. This campaign was inspired in the first place by Alexander Isbister, a native of this country, who had attained a position of considerable prominence in the educational and legal world of Great Britain, and whose name is perpetuated by a school in Winnipeg and by scholarship grants to the University of Manitoba. He suggested this policy to the redoubtable George Brown, "through a mutual friend," according to a statement by Brown, and it was advocated, as I have indicated, by the Toronto Globe.

Coldwell and Buckingham thus came here with a policy ready-made for them. They were the forerunners of what came to be known as the Canadian party. The paper they founded they called the "Nor' Wester."

An interesting description of the arrival of the first newspaper in the territory known as the "Red River" is given by William Coldwell, one of the founders, at a dinner of the Winnipeg Press club on April 2nd, 1888. Mr. Coldwell described how the paper and much of the plant had been purchased in St. Paul and transported north over the old Crow Wing trail by Red River cart, the carts being drawn by oxen. "We made," said Mr. Coldwell, "a very wild start indeed, as one team ran away at the outset and distributed some of the type in the streets." The journey from St. Paul to the Red River settlement took over a month, or from September 28th, to November 1st: "In our slow-going, sleepy travel we did not exceed 15 or 20 miles a day." There were in 1859 no houses on the present site of Winnipeg, except the great log villas of Andrew McDermott and Alexander Ross along the river bank; so the "Nor' Wester" was housed in a little shack, probably near the present corner of Water and Main streets.

"Here," said Mr. Coldwell, "we commenced publication on December 28th, 1859, and at the outset were greater monopolists than we had any wish to be. We were our own editors, reporters, compositors, pressmen, newsboys, and general delivery agents, besides having to undertake a house-to-house canvass throughout the entire settlement. We secured a liberal subscription for our fortnightly newspaper—payment in advance. The subscription price was twelve shillings, afterwards reduced to 10s. per annum."

The "Nor' Wester" started right in as a paper in opposition to the existing order. The first number spoke of the interest of the Canadian Govern-

ment in the colonization of the vast country watered by the Red River, the Assiniboine and the Saskatchewan. "The country in the Northwest cannot remain unpeopled. The printing press will hasten the change," they declared. They denounced the discouragement of colonization by the authorities and asserted that the possible and the territory to the west was union with Canada. The two pioneer newspaper men told the people of the Red River settlement that they were "living in a miserable state of serfdom." They declared that the Hudson's Bay company was utterly unsuited to the times and in form, and they spoke of the "settled conviction, right or wrong, in the people's mind that the Council of Assiniboia is a puppet in the hands of the Hudson's Bay company."

A year of this strenuous journalism was enough for Buckingham. He retired and returned to the east, where he had a considerable subsequent career as publisher of the Stratford Beacon and as private secretary to Alexander Mackenzie during his term as prime minister of Canada. He jointly with Hon. G. W. Ross, became Mackenzie's biographer. He died as recently as 1915.

Buckingham's successor on the "Nor' Wester" was James Ross, a native of the settlement and a graduate of Toronto University. Coldwell and he proceeded along the lines of the policy indicated. It was a policy that entailed serious sacrifices for the two intrepid newspaper pioneers. Mr. Ross was postmaster at the time he associated himself with Coldwell, but he was soon fired. He was also sheriff, and he lost that job too. Subscriptions to the paper were cancelled, and finally they were pretty well ostracized, being banned from the parties held by the elite.

The files of this old newspaper can be seen at the provincial library in the Legislative building—its first number with the old-time journalistic motto: "Naught extends nor ought set us on in malice," and later numbers describing the course of life in the settlement. Some files have verbatim reports of lectures and addresses by such famous Red River settlement characters as Archdeacon Cochrane. Others have accounts of mishaps and the painful job, sue future of a hunter from a seared throat got by the explosion of powder while he was blowing down his gun barrel to clear it. The unique life of the Red River settlement is mirrored in the files of the "Nor' Wester."

Coldwell left the paper and returned to the east in 1864, and at the same time James Ross was succeeded as editor by the famous Dr. John Christian Schultz, who advocated with even greater vigor the annexation of the country to Canada. With Schultz, Dr. Brown was associated, succeeding later to the editorship.

In order that one may realize something of the difficulties with which the "Nor' Wester" had to contend, it should be stated that, in addition to other groups, there was one strong American group in the Red River settlement. There was a constant controversy as to the future of the settlement, the American group thinking that the only destiny of the country was annexation with the United States. This was scarcely to be wondered at, as the trade routes of the country were chiefly to the south, 1,500 carts a year going to St. Paul. Schultz and Brown had a very stormy time. They were the principals in many stirring incidents. The authorities harassed them almost unceasingly. At one time they threw Schultz into jail, but he was liberated by the populace. There are

also records of mobs visiting the newspaper office to instruct the editor how to conduct his paper.

Rev. Dr. George Bryce has paid the following tribute to the "Nor' Wester." "This paper by its advocacy of union with Canada gave publicity to the cause which was chiefly instrumental in bringing that dream to pass." And Professor Chester Martin, probably nearer the mark, states: "The vigor with which those in charge of the 'Nor' Wester' conducted their campaign was probably very largely responsible for the troubles of 1869-70, as it was the organ of what was known as the Canadian party."

The "Nor' Wester" was an early casualty of the Red River uprising. When the trouble started the paper ceased to exist, because Louis Riel commandeered it. The last issue appeared on November 24th, 1869.

At this moment the indefatigable Mr. Coldwell re-appeared on the scene with a new lot of type and a printing press, prepared to start a paper which he proposed to call the "Red River Pioneer." Riel bought the plant outright for 550 pounds sterling. Riel merged the two papers and called that which he issued "The New Nation." This he put in charge of a young American, Major H. M. Robinson, who had some connection by marriage with a family at Fort Garry. Robinson was to run the paper in the interests of Riel, who wanted it to wield an influence in support of the provincial government of which he was "President." Robinson, however, thought his chief job was to get on with the business of annexing the country to the United States. He wrote articles entitled "Consolidation," "The Future of the American Continent," "One Flag, One Empire" re-Another was entitled, "Annexation is Our Manifest Destiny." Riel after four months decided that this was not a judicious line of stuff to put out; and he turned the paper over to Thomas Spence, a man who had come to the Red River four or five years earlier, an Irishman who was said to be a friend of D'Arcy McGee. Thomas Spence has a niche of fame in the history of this country, because he was the man who established the Republic at Portage la Prairie. The paper came to an end in August, 1870. In its final issue there was an editorial complimentary to Col. Garnet Wolseley who was then nearing the fort with his troops.

Robert Cunningham, a representative of the Toronto Globe, who came in with the troops, joined forces with Coldwell and they started a newspaper called the "Manitoba" in November 1870. It was the first of a flock of weeklies. If you want to start a paper nowadays you can do it with \$500,000 or \$1,000,000; but those were the days when political papers could be established given a handful of type, a printer, and a "disgruntled" writer. The "Manitoba" inaugurated the era of the small political paper. It appeared as the organ of the government party, which embraced the "old timers" or "settlers" and supported the Clark administration. Then the Canadian party published a paper called the "News Letter," which was a very lively sheet. Still another was started, the "Manitoba Liberal," conducted by Stewart Mulvey who, as an Irishman, was "agin the government." There was also a French paper, the "Metis," which was edited by Joseph Royal, a political figure.

In 1871 a notable journalistic event occurred in the Red River settlement. A group of American newspaper men took a trip to the west and penetrated to the Red River settlement. Included in the party were Charles A. Dana, famous editor of the New York Sun, and Bayard Taylor, noted American

poet. Telegraphic news made its first appearance in this year. Alexander Begg, the historian of the early days, began in 1872 the publication of the Manitoba Trade Review.

The year 1872 was an unfortunate one for the newspapers in the Red River settlement. Dominion elections were held in that year. The elections were held on a list that was two years old. The result was that many "Canadians" could not vote. They could wreck the newspaper offices, however, and they wrecked them all so thoroughly, with the exception of the Manitoba Liberal, that it took them months to get going again.

During this interregnum the Free Press decided it was an opportune time to be born; and though many other papers have come and gone since, it has refused to die. The Free Press was formed under a happy combination of circumstances. There was a young man who wanted to start a newspaper and another young man who had the money with which it could be started. The former was William Fisher Luxton, teacher of the only school in Winnipeg, who had gained newspaper experience in Goderich and Seaford, Ontario. The other young man was John A. Kenny, who had just arrived in the settlement from Ontario with \$4,000. The Free Press got off to a flying start and perhaps to that fact its long life can be attributed.

This much has to be said for the Free Press, that it is the only survivor of a large family of newspapers which appeared during the seventies, many of which were born only to die. One, the "Daily Herald," edited by Mr. Fonseca, lasted two weeks. It was revived later by Walter R. Nurse, but expired after the lapse of two months. One of the papers which was born and had a brief life was the "Standard," founded and edited by Molyneux St. John. There is a fine name for an editor, St. John was the junior member of a noble English family and had been an officer in the English army. He came to this country as a newspaper correspondent with the Wolseley expedition and remained for some years. Twenty years later he returned to the province and was for a brief period editor of the Free Press. His editorship was marked by the advent of women to Manitoba politics. He was an ambitious young Winnipeg girl who has since gone far. Her name was Agnes C. Laut. At a later period he was, until his death, Usher of the Black Rod in the Federal House at Ottawa.

There was considerable excitement in conducting newspapers in the Red River settlement in the seventies. Here is a sample: Contempt of court proceedings against Mr. Luxton were taken. Mr. Luxton had disagreed violently with the chief justice of the province as to the manner in which he conducted his court. Brought before the angry chief justice he was fined \$500. Immediately sixty-four men in the court room put their hands in their pockets and produced the money. There is a signed list, in the files of the Free Press, of the worthies who paid the fine and the last of the sixty-four died only a few months ago, in the person of W. F. Alloway.

The Free Press started as a weekly in 1872. In 1874 it came out as an evening daily. Later opposition dailies began to appear. The "Nor' Wester" and the "Daily Herald" did not last long. The "Daily Tribune" was started by George H. Ham in 1878 but its career was brief and troubled. In 1880 the "Daily Times" came out in opposition to the Free Press.

A complete list of the newspapers published in Winnipeg between the

founding of the "Nor' Wester" in 1880 and 1885 was given by William Coldwell in connection with his address to the Winnipeg Press club in the latter year. Mr. Coldwell said:

"The record of newspapers from the start runs thus: 1859-70, the Nor' Wester, published in succession by William Coldwell, Dr. John Schultz, and Dr. Brown; 1870, the New Nation, published by Major H. M. Robinson; 1870, the Manitoban, Cunningham and Coldwell; 1870, the News Letter, by F. G. Lauries; 1871 the Manitoba Liberal, by Stewart Mulvey; 1872, Manitoba Trade Review, by Alexander Begg; 1872, Manitoba Gazette, C. F. Carruthers; 1872, Manitoba Free Press, Kenny and Luxton; 1875, Nor' Wester, E. L. Barber; 1874, the Standard, McInnes; St. John; 1877, Manitoban Daily Herald, Messrs Begg and Walter R. Nurse; 1878, Manitoba Telegraph, Mr. Nurse; 1878, Quiz, Geo. H. Kerr; 1878, the Gazette, Hon. H. J. Clarke; 1879, Winnipeg Daily Times, C. R. Tuttle; 1879, Tribune, George H. Ham; 1880, Daily Times, Amos Rowe; 1881,

the News; 1882, the Daily Sun, W. Naegle; 1883, the New Sun. "All of these," said Mr. Coldwell, "excepting the last two, the Free Press and Sun (which was a year or so later absorbed by the Free Press) have passed into the happy land where sheriffs are unknown!" Of Mr. Coldwell, it is to be noted that illness forced his retirement from the Free Press staff in the early 80's. He moved to the Coast and died there in 1907.

With the arrival of the railway and the coming of the eighties, Winnipeg got into the throes of the great boom. The newspapers had a brief period of glory and prosperity. The Free Press went from the evening field to the morning field in 1881, and left the evening field to the Times, which was then under the control of Amos Rowe. Those were the days when the air rang with the talk about the crossing at "Grande Valley" and about "Nelsonville," the banner town of Southern Manitoba." Then in April, 1882, the newspapers announced "Edmonton,

Edmonton, at last," whereupon the boom blew up.

At that time Winnipeg appeared to be the Mecca of many of the best newspaper men of Canada. They flocked in and after a short stay a good many went out; some stayed, perhaps because they hadn't the price of a ticket. Among them were Albert Horton afterwards editor of the House of Commons Hansard, who is still active, in retirement, in Ottawa; John Lewis, now senator; J. P. Robertson, afterwards provincial librarian; R. K. Kerrihan, "The Khan," and, most notable of all, Ed. Farrer, who for a short time was editor of the Times. In many ways Farrer was the most remarkable journalist that Canada has ever seen. He belonged to a noted Irish family and was closely connected with dignitaries of the Roman Catholic Church. He was a student at the Jesuit college in Rome but one day he walked out of the college, left the life of seclusion, study and prayer behind him and became an adventurous journalist in Canada. He was a man of extraordin-

ary talent as a controversialist. It was a matter of record that he had written campaign literature for both parties at the Dominion elections in 1882. It was reported that he was once seen wandering about in the early dawn and that he explained that he had been up all night trying to figure out how he could answer his own case for the other side.

It was in May, 1886, that I came to Winnipeg. There were at that time four daily newspapers in the city. The Free Press, morning, owned and edited by W. F. Luxton; and three evening papers: The Manitoban, edited by Acton Burrows, now of Toronto; the Sun, with T. H. Preston and R. L. Richardson as the chief members of its staff; and the News which was in charge of W. T. Thompson, now managing editor of the Duluth Herald. There were a number of weekly or monthly newspapers which are still flourishing—among them the Northwest Review then in its second year of publication.

National Understanding and Co-operation

By the HON. L. A. TASCHIEREAU, K.C., Attorney-General and Premier of the Province of Quebec

TODAY is Manitoba's 60th anniversary. Since 1870, that great Province of yours is part of the Canadian Confederation. Discovered by the French; settled mostly by the sons of both English and French, Manitoba has made good, has appealed to people all over the wide world as a land of achievement, as a land of promise, in fact as the very portal opening on the wonderful fields of Western prosperity.

The "Northwest Review," bearing a worthy name and serving the highest ideals, has entered into the 45th year of its existence. That English review, in the mind of its founder, was meant to foster better relations between all races, in a mutual respect of their characteristics. The name of its founder is that of an illustrious French Canadian, Mgr. Alexandre-Antoine Taché, a prelate who devoted to Western Canada not only his best efforts but his whole soul and his whole life.

Such facts mean more than a mere coincidence.

On this occasion, the Directors of the "Northwest Review" have asked the Prime Ministers of different Provinces of Canada to address to the population of the West a few words of national sympathy and solidarity.

For my own part, I wish to say that I am deeply moved by that expression of regard. In the name of the people of my Province as well as in my own. I thank you. Furthermore, I may assure you that Manitoba and the Canadian West at large, as well as the "Northwest Review" and the other periodicals and daily papers in your territories, are the object of our keenest interest and of our wishes for a brilliant and unimpaired future.

We may be separated by thousands of miles, our problems may not always be identical, from coast to coast. Still, one thing remains above all: we are, each and every one of us, Canadians at heart.

We, French Canadians, being the pioneers of Canada, rooted in our soil and traditions, identified with things Canadian since over three centuries, love every inch of this land, be it East or West, because we are the Mother-Province of Canada. And that sentiment of Canadianship I may boldly say is also that of our English-speaking fellow-citizens in the Province of Quebec with whom we live in perfect accord.

The people of our Province wish that their feeling of national sympathy and fellowship be extended to all Canada.

As to the Western Provinces, every one knows that history and economic relations bind them to us very closely, as all other Provinces are bound to us. Our literature contains pages and pages showing our interest in your Western lands. The social ties between you and us are getting stronger, every year, so that, in spite of local differences, national unity one day will be made possible, in a broad spirit of tolerance.

From our midst started on their journey your discoverers and explorers: La Vérendrye, his four sons and his nephew; Le gardeur de Saint-Pierre; Alexander MacKenzie, etc. Here were born your adventurous voyageurs and first colonists. Here were educated your bishops: Taché, Provencher, Langevin, Mathieu, etc., and your missionaries, amongst whom Father LaCombe stands as the very model of devotedness. One of our own, the Honourable Joseph Royal, was Lieutenant-Governor of the Northwest Territories. In fact, so many men of the Province of Quebec have shed lustre on the Canadian West, so many sleep their last sleep in your land which they have chosen as their own and blessed with their noble deeds, that we can but take a most legitimate pride in our common history.

How numerous, also, those of our blood who, at present, are working with you all in the cause of Canadian greatness: prelates, clergymen, judges, politicians, educators, merchants, farmers, etc.

To name those of the past would be repeating things you remember even better than we do. To name the contemporaries would offend their modesty, for their only desire is the satisfaction of duty well done. But we will never forget what we owe their common history.

The building of huge transcontinental railway systems has created new links between us, and interprovincial commerce has rapidly and immensely benefited therefrom.

Together with the other Provinces we have helped to march towards progress. Our members in the House of Commons and in the Senate, whatever the government in harness, have always most readily voted the moneys required for your expansion.

And now that the remaining Western resources have been handed back to you, no Province in Canada is happier than ours, for we know such an event marks an epoch-making date in Western and in Canadian life.

Our literature, which so justly reflects our national thoughts, has never

ceased being deeply concerned with everything relating to you. Tassé, Masson, Roulet, without mentioning our missionaries and journalists whose chronicles are replete with Western topics, have written beautiful pages on you and your Provinces.

Every year, the "Pèlerins de la Survivance Française" visit us, and we are glad to return their visit, regularly and punctually. From Province to



Parliament Building, Quebec

Province, does not this tend to demonstrate that the French Canadians are the living bonds of the nation?

Many English speaking Westerners, from time to time, tour our Province. We are extremely sensitive to such a proof of attention and we are pleased to exchange visits with them and mingle with the English-speaking population of the Great West. So we often think that the "Bonne Entente" movement should not be confined to Ontario and Quebec, where it has borne such good fruit.

Better knowledge of one another means more sympathy and closer co-operation, all of which are founded on the solid rock of mutual respect. But knowledge, sympathy, co-operation and respect cannot subsist between two great races if one ignores the other's language.

This is the reason why the teaching of English holds such a place in our educational programs. This is the reason also why our English compatriots in Quebec devote so much care to the teaching of French in their schools.

Is there any motive why such an amicable reciprocity should not be duplicated throughout all Provinces in Canada?

For these rests, I am sure, the only "sine qua non" of Canadian national peace and happiness: peace between the English and French speaking people of Canada, happiness for all and every one in the love of our great country.

Remember English is the second language of all your French Canadian compatriots, from one coast to the other. Cannot French become also the second language of all our English-speaking fellow citizens?

Perfect liberty reigns supreme in the Province of Quebec. There is no school question, no religious question either, here. Our problems have been solved in that mutual tolerance we advocate with such fervour because we know whereof we speak. School legislation in this Province conforms to natural law, to the principles of the Canadian Constitution we revere and to the common sense we practice.

Let then the French minority in other Provinces be given the same measure of liberty as we grant to the English minority in Quebec.

School injustice, racial prejudice, in the long run, bring forth nothing but distrust. Their name is blunder and folly.

The French race is everywhere at home in Canada, in the country it has discovered and founded. French characteristics cannot be effaced from our souls unless life itself is taken away from us. And we have come to live and let live. Vice versa, we do think and believe that our English brothers, all over the Western Provinces, all over Canada, are part and parcel of the Canadian nationhood. English civilization enriches Canada as does the French civilization. Both are distinct in their origin; both are one in their devotion to Canada.

At the last meeting of the Interparliamentary Conference, at London, July the 22nd, last, in the British House of Parliament, the Prime Minister of Great Britain said that the problem of the hour was that of peace. Mr. Studer, Switzerland's delegate, (Switzerland is a bilingual country where harmony is as strong as it is true and beloved), has shown that peace, in a great measure, is subject to the settlement of the question of minorities.

Our opinion is not different from these. Such is the opinion also of the "Northwest Review" and of all our friends, whether English or French, who set aside all other problems as secondary to consider first the fundamental question of questions. Day by day, year by year, a fuller meaning shall be given by all to the words of National Brotherhood, so that our country, rich in diversity, bound by history, economic relations, social intercourse and understanding, may be rich in national unity, "a mare usque ad mare".

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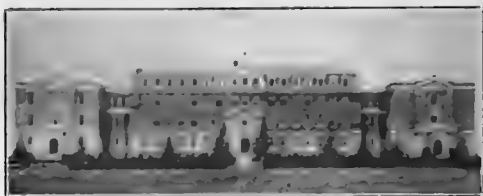


Gravelbourg Cathedral

Gravelbourg: Created a Diocese in 1930

WHEN the metropolitan See of Regina was welcoming its second Ordinary, consecrated in May, 1930, in the person of Archbishop McGuigan, well founded rumours were current in the ecclesiastical world that southern Saskatchewan, comprising vaster diocesan limits than any other in the West, would suffer a necessary curtailment of its boundary by the creation of a new di-

ocese. Confirmation of this came soon after from Rome when Father R. Villeneuve, an eminent Oblate and professor at the Oblate Scholasticate, Ottawa, received Bulls naming him first Bishop of Gravelbourg. He was consecrated at Ottawa on the 11th of September, 1930, and took possession of his See after the enthronization ceremonies held at the Gravelbourg cathedral on the 17th and 18th of the same month. The diocese will extend in the east from Range xxv to the southern limits of Township 1. In the north it will go as far as the Saskatchewan River, stretching to the Alberta boundary on the west and the United States boundary on the south.



Convent Jesus-Marie, Gravelbourg

PREDOMINANTLY FRENCH-CANADIAN
The episcopate at St. Boniface, mother-diocese of the entire west, reserved an enviable district for those of the French-Canadian race, who, in search of colonization grounds, sought advice at the episcopal palace. In 1900, Archbishop Langevin sent talented religious to reconnoitre that unbroken swath of prairie land, lying to the southwest of Saskatchewan, which seemingly lent itself to easy agricultural production. These missionaries were successful in turning the heavier tide of land-seekers to what is now known as the Gravelbourg district, and little by little, little groups of farming communities began to sprout not only grain but church towers as well. Thirty years sufficed to establish here a fortress of catholicism and nationality. There are, in this diocese, fifty secular priests, 32 of whom are resident pastors, and 40 missions, some soon to receive pastoral standing. There is a classical and a commercial college at Gravelbourg, in charge of the Oblate Fathers, and more than one half of the 120 nuns, scattered throughout the youthful See. The 120,000 population, predominantly French-Canadian, is centred primarily around Gravelbourg, with flourishing communities at Willow Bunch, Ponteix, Assiniboia, Swift Current, Laffèche etc.

THE EPISCOPAL TOWN

The town of Gravelbourg, whose beginnings do not reach beyond the year 1906, seems to have been very early destined to play a not unimportant role in the province of Saskatchewan. The unflagging enthusiasm of its founder and the zealous energy of its first farmer-citizens were a ready preface and a certain augury for its future development. The name given to the town is a species of remunerative gratitude, allowed Father Pierre Gravel by the citizenry for the noble works he has successfully accomplished there.

He died four years ago, at Montreal, at the Hotel Dieu, but it was in the early part of the twentieth century that Archbishop Langevin of St. Boniface called him from New York to organize for him the grouped elements of the French race in southern Saskatchewan. He set himself to immediate work with an iron will, commencing first by asking the government to rigidly parcel out the terri-

tory, as his paramount idea was to colonize the people in solid, agricultural encampments.
MANY DIFFICULTIES SURMOUNTED
The district was, at the time, flung far away from the rest of civilization. Moose Jaw was ninety miles away, and hauling grain over this trackless wilderness by means of oxen would have daunted, in time, even a pioneer's inurement of life. Father Gravel communicated with the Canadian National authorities, and ever since 1913, Gravelbourg is on a line of railway communication with the rest of the Canadian world. With the railroad came the telephone, the telegraph and the mounted police. But a community cannot exist without a doctor, a druggist and a lawyer, and the founder induced his professional brothers to settle in the midst of his people. Gravelbourg received thus a medical practitioner, a pharmacist and two barristers, one of whom, Mr. Alphonse Gravel, now deceased, became, later on, the first justice in the town.

HIS HELPERS

The ingenious colonizer met with much help from his valiant collaborators, the two successive pastors of Gravelbourg. During the first initial ten years, it was Father Arthur Magnan who had charge of the spiritual duties of the parish, and since 1917, Father Charles Maillard, the actual pastor of today, has initiated and brought to happy realization all those projects in which the town takes such legitimate pride. In 1929, His Holiness rewarded him with the honored title of a Monsignor.

EDUCATIONAL FACILITIES

Along with this material development, listed below, the late Archbishop Mathieu felt that a superior educational element must couple itself with the gradual aggrandizement of the district. Due to his efforts, a magnificent convent school for girls, established ever since 1915 by the Sisters of Jesus and Mary, leads to the degree of Baccalaureate in Arts. It is one of the most striking educational institutions in the whole of Canada.

In 1917, the Mathieu College was erected, now in charge for the past ten years of the Oblate Fathers, but since creation, managed for a period of three years, by secular priests. Its enrolment easily reaches the 175 mark.

In 1918, the Oblate Sisters commenced a Kindergarten school, whose extension building, annexed in the following year, now lies close to the Cathedral itself.

In 1920, Sisters of the Precious Blood established a Monastery in the town, and the Mother Superior is a relative

of Bishop Larocque, founder of the congregation.

The Grey Nuns of Montreal conduct the St. Joseph's Hospital, established three years ago, where 50 patients find modern curative methods attended to by seven nursing Sisters.

THE CATHEDRAL

It was Mgr. Maillard who laid the plans for Gravelbourg's cathedral. Built in 1918, it stands as a unique work of architectural splendor and interior wealth of decoration. The Monsignor himself embellished its interior with his own paintings, and his ornate sketches depict moral and dogmatic truths of the Church, laid bare by the brush of the artist on the walls and ceiling of the imposing cathedral edifice. Many a tourist has made a detour-sacrifice to visit this token of man's belief in his Creator, and even genuine artists find words of admiration for this clerical adept at the art of Raphael.

A NEW DIOCESE

Despite the fact that it was years

ago when the Catholic world in Canada celebrated a centenary of the founding of the Church in the West, primarily in the Red River Settlement, we are still living and breathing the novel air of a fresh and youthful history. Dioceses are being established and erected and Bishops are still ruling and governing them, who have been the first to be appointed and preconized for them. Gravelbourg is the most recent accretion as an episcopal centre of authority; its towns are new, its buildings are of yesterday and its people still remember distinctly their own, so to speak, mushroom growth on the erstwhile bleak prairie. Time will come when, with the advent of more people, and that general urge of the same to further conquer the land of the Redman, other dioceses will be created, and what is trespassing our empyric experiences today, will be nothing else but an unwashed history to a future people who will look upon our humbler beginnings, gigantic in their own way, as mere stone-steps in comparison with the marble staircases of the morrow.

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Archdiocese of Edmonton

Seven Decades of Missionary Endeavour Have Raised 200 Churches Throughout Northern Alberta

LESS than a hundred years ago the extensive territory included in the Archdiocese of Edmonton of today was for the most part unknown, unexplored. The land in this region was reputed as unfit for cultivation and there was little inter-communication between this part of Canada and the outside world. Almost four decades of the nineteenth century were passed before the first missionaries appeared. Not three decades of the twentieth century are yet gone but we behold in Northern Alberta a thriving civilization with the cross of Christ raised in every city, town and village; with Christ's missionaries, God's priests in numerous bands everywhere preaching the sweet message of Christ and Christ crucified to multitudes of God's people.

FOOT OF THE PRAIRIES.

The first mission founded in the North West was at Lake St. Anne. An intrepid soldier of Christ, Rev. Father Jean Baptiste Thibault established this mission in 1842. A few years before, however, in 1836, two missionaries, Rev. Father Norbert Blanchet and Rev. Monsieur Demers, passed through Fort Carleton and Fort of the Prairie, (Edmonton), on their way to British Columbia. Fathers Blanchet and Demers left St. Boniface on the 10th of July, and arrived at Fort Carleton on the 18th of August, here baptizing thirty-six persons and marrying seven couples. At the Fort of the Prairies they added fifty more baptisms. These were the first baptisms in the North Western wilds and the two missionaries were the first to celebrate the Holy Sacrifice on the solitary banks of the Saskatchewan. Journeying westward they planted the cross on the various Indian camping grounds, taking possession, as it were, of the country for the Catholic religion in the name of Him who died on the cross for all men. Of interest here is the fact that Father Blanchet became, in 1843, the first Vicar Apostolic of Oregon, and Father Demers, a few years later the first bishop of the Island of Vancouver.

FATHER THIBAUT, FIRST MISSIONARY

The accounts which these bold pioneers sent to Msgr. Provencher to acquaint him with the desire of the numerous half-breed population and even savages themselves, as well as the application of the half-breed Piché, who went himself to St. Boniface in search of a missionary, determined Msgr. Provencher to delay no longer in sending a missionary into these parts of the North West. It was then, in 1842, that Rev. J. B. Thibault was sent by the Bishop of St. Boniface to evangelize the wild Indians and half-breeds scattered over the immense districts of the West, on the eastern side of the Rocky Mountains.

On the 20th of April, 1842, Father Thibault left St. Boniface. He travelled overland sometimes on foot or on horseback, sometimes in carts drawn by oxen. After two months of toil and fatigue, Father Thibault arrived at Frog Lake. Here he erected a shack and explored the country to find the most suitable location for a mission. The missionary had a perfect command of the Sanssouci language and was able immediately to begin his work of evangelization. During the summer he administered 353 baptisms, performed 20 marriages and prepared four for first Communion. He returned to St. Boniface in October. Returning the following year, Father Thibault, after revisiting Fort Edmonton established himself permanently at Lake St. Anne, setting up here the first Catholic mission in the North

West. From this vantage point he continued his work of evangelization and Christian instruction of the Indians and half-breeds who came great distances to visit him, and whom, in turn, he would seek out in the distant encampments.

HELPERS ARRIVE

In 1844, Father Joseph Bourassa came to Lake St. Anne to help Father Thibault in his arduous work. Together they completed the building construction of the Mission. In 1845, Father Thibault undertook work among the Chipewyans or Montagnais of Cold Lake and Isle à la Croix; Father Bourassa worked the district round Lesser Slave and Grand Prairie on the Fort River.

In 1846, Father De Smet a Jesuit missionary coming along the Rocky mountains visited Fort Edmonton and Lake St. Anne. At Jasper House he administered eleven baptisms.

The two veteran missionaries Fathers Thibault and Bourassa worked with increasing activity and ardent zeal for seven years. There is a limit to human endurance however, and these faithful priests, worn out by work and hardships, were compelled to return to St. Boniface.

Co-incidental with their return and indeed fortunately, a young priest, then a secular, Rev. Father Lacombe, had arrived at St. Boniface. After joining the Oblates of Mary Immaculate, Father Lacombe, at the entreaties of the Bishop of St. Boniface, sought out the North Western scenes of the labors of Fathers Thibault and Demers. The full story of the life of Father Lacombe is the story of the North West missions for full ninety years.

THE OBLATES OF MARY IMMACULATE

The Order of the Oblates of Mary Immaculate was founded in France, in 1815, by a secular priest, Rev. Joseph Eugene de Mazenod, afterwards Bishop of Marseille. The Order soon spread, undertaking missionary work in many parts of the world. The first Oblates came to the Red River on August 25, 1845. They were Rev. Father P. Aubert and Rev. Brother A. Taché, later to become Archbishop. From this date on the Oblates of Mary Immaculate had much to do with missionary work in Western Canada.

REV. FATHER A. LACOMBE

The future illustrious missionary, Father Lacombe, came to Lake St. Anne in 1852. He took over all the missions previously visited by Fathers Thibault and Bourassa. He was joined in the following year by Father Remas, O.M.I. Later Rev. Father Frain took up work with them but owing to ill health remained only a short few years. The mission at Lake St. Anne continued to prosper and in 1859 a school was established for the Indian and half-breed children. Three religious of the Order of the Grey Nuns of Montreal came in that year and took over the direction of the school. Other missionaries came in the years following. The names of Leide, Andre, Dupin, Scollen, Grandin, Vegreville, Lize, Daughin, Lestane, Portier, Tissot, Maisonneuve, and many others are writ large in the story which tells of early Church progress in the North West.

OTHER MISSIONS FOUNDED

The mission at Lake La Biche dates back to 1853, when Father Remas began work there. Father Maisonneuve came here in 1855, also the Oblate Brother Bowes who had much to do with the construction work on the mission. 1862 saw the foundation of the mission at St. Albert. Numerous other missions were founded including

St. Paul de Cris, St. Paul de Metis, Cold Lake, Saddle Lake, and St. (Duhamel).

THE SEE OF ST. ALBERT

The See of St. Albert was created on September 22nd, 1871. The first Bishop of this See was Right Rev. Vital Justin Grandin who had previously been co-adjutor to the Bishop of St. Boniface. Bishop Grandin was a scholarly, holy man of God, and the period of his episcopacy extending over 30 years is filled with ardent services for God and the salvation of souls. He died on June 3rd, 1902.

Bishop Grandin's successor was Rt. Rev. Emile Legal, O.M.I., who became Bishop of St. Albert on June 3rd, 1902. On November 30th, 1912, the seat of the See was transferred to Edmonton and named to archdiocese, Bishop Legal being named archbishop. The Church under Archbishop Legal continued to prosper. Death ended the life of the second bishop of St. Albert and the first Archbishop of Edmonton on March 10th, 1920.

ARCHBISHOP O'LEARY

The present incumbent of the Archdiocese of Edmonton is Most Rev. Henry Joseph O'Leary who was consecrated Bishop of Charlottetown on May 22nd, 1913, and transferred to Edmonton on September 7th, 1920. The phenomenal progress which has taken place in the Edmonton archdiocese during the past ten years has been mainly due to the zeal for souls, energy, and vision, which has ever characterized Archbishop O'Leary.

THE ARCHDIOCESE TODAY

In the archdiocese of Edmonton there are at present approximately 100,000 souls, two-thirds of whom are of the Latin Rite, the remainder of the Ruthenian Rite. These faithful are scattered over a wide area of 40,000 square miles and are ministered to by some 160 priests, 100 of whom are seculars, the others belonging to various orders. The archdiocese is divided into eleven deaneries as follows: Edmonton, Morinville, Vegreville, North-west Section, Lacombe, Camrose, Trochu, Vermilion, Red Deer, Castor.

INSTITUTIONS

The institutions in charge of the secular clergy in the Edmonton archdiocese are as follows: St. Joseph's Major Seminary, Edmonton Catholic High School, and "The Western Catholic" official Catholic organ for the Archdiocese of Edmonton and the Diocese of Calgary.

In charge of religious orders are the following institutions: Provincial House of the Oblates of Mary Immaculate; St. Joseph's University College, the Christian Brothers of Toronto; St. Francis Xavier College, the Jesuit Order; St. Anthony's Seraphic College, the Franciscan Fathers; St.

John the Evangelist College, the Oblate Fathers; Academy and Catholic School, the Faithful Companions of Jesus; General Hospital, Grey Nuns of Montreal; Misericordia Hospital, Sisters of the Misericordia; Good Shepherd Refuge, Sisters of Our Lady of Charity; O'Connell Orphanage, Sisters of Our Lady of Charity; Hostel, Sisters of Service; Rosary Hall, the Sisters of Providence; Sacred Heart Convent and Catholic School, Sisters of St. Joseph; Convent and School North Edmonton, Sisters of St. Joseph; Convent and School South Edmonton, Ursuline Sisters; St. Mary's Home for Orphan Boys, Sisters of Providence; Old People's Home, Sisters of Providence; School, Sisters of the Assumption; Convent, Sisters of the Precious Blood; Commercial High School, Sisters of Charity of Halifax; Catholic School, Sisters of Charity; Convent and School at Calder, Ursuline Sisters; Hostel, Sisters of the Atonement of New York.

Outside the City of Edmonton. Barrhead, hospital, Sisters of Charity of Halifax; Camrose, hospital, Sisters of Providence; Castor, hospital, Daughters of Wisdom; Dayland, hospital, Sisters of Providence; Edson, hospital, Sisters of Service; Galahad, hospital, Sisters of St. Joseph; Hardisty, hospital, Sisters of Charity of Halifax; Jasper, hospital, Sisters of Charity of Halifax; Railway Centre, hospital, Sisters of the Immaculate Conception; Rimby, hospital, Sisters of St. Joseph; Smoky Lake, Hostel, Sisters of the Atonement; Trochu, hospital and School, Sisters of Charity of Evron; Vegreville, hospital and school, Daughters of Providence; Wina, hospital, Sisters of Service; Westlock, hospital, Sisters of Charity of Halifax; Hobbema, Indian Boarding School, Sisters of the Assumption; Lac la Biche, Convent and School, Daughters of Jesus; Morinville, Convent and Catholic School, Daughters of Jesus; Red Deer, convent and School, Daughters of Wisdom; Saddle Lake, Indian Boarding School, Grey Nuns; St. Paul, hospital and School, Sisters of the Assumption; Wetaskiwin.

RELIGIOUS COMMUNITIES

The Orders doing missionary and other work in the archdiocese of Edmonton are: The Oblates of Mary Immaculate, The Franciscan Fathers, the Jesuit Fathers, the Redemptorist Fathers, the Brothers of the Christian Schools.

The Archdiocese of Edmonton now thoroughly and efficiently organized with its great Archbishop, its youthful but zealous clergy, its devoted religious, its Seminary, its splendid Catholic weekly, its colleges and schools, has a future rich in promise in the great salvation of souls, the promotion of God's glory and the extension of His Kingdom upon earth.

—J. A. M.



Superior School in charge of Faithful Companions of Jesus, Edmonton, Alta.

ARCHDIOCESE OF EDMONTON



Sacred Heart Church, Edmonton



Most Reverend Henry Joseph O'Learry D.D.
Archbishop of Edmonton



His Beatitude Vincent Justin Grandin, O.M.I.,
First Bishop of St. Albert



His Beatitude Emile Lequin, O.M.I., Second Bishop
and First Archbishop of St. Albert

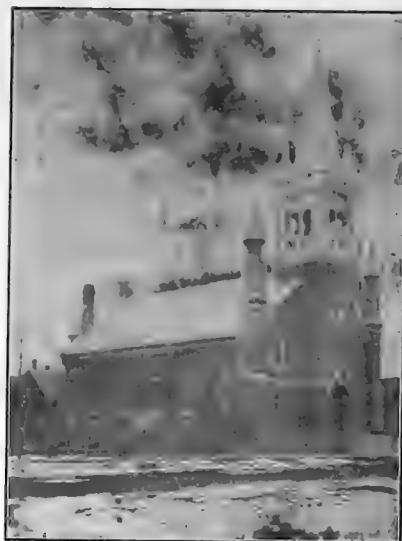


Exterior of St. Anthony's

ARCHDIOCESE OF EDMONTON



Very Rev. Father H. Lefebvre, O.M.I., one-time Vice-General of Edmonton, Alta.



St. Joachim's Church where Archbishop O'Leary was installed



Father Lacombe, O.M.I.



Father Lacombe's first church in the West at Lac Ste. Anne, Alta.



Convent and Orphanage at St. Albert, Alberta



Lord Strathcona and Father Lacombe

Canada's Outlook: 1881 Viewpoint

FINANCIAL Service" of Montreal reprints the famous Article on the Canadian Pacific Railway and Canadian finances generally, published in 1881 by "London Truth," then the leading financial paper in England. It makes amusing reading now, after 49 years, the article follows:

"The Canadian Pacific Railway Company has begun, I see, to launch its bonds. A group of Montreal and New York bankers have undertaken to float ten million dollars worth of the Company's land grant bonds, and the Bank of Montreal, with its usual courage, has taken one-fourth of the entire loan. This announcement looks as if the Canadians are going to raise the necessary capital on the other side of the water, but I have a shrewd suspicion that they have no real intention of doing anything of the kind. The New Yorkers are keen enough gamblers and reckless enough at times, I admit, and yet it is impossible to believe that they are such fools as to put their money into this mad project. I would as soon credit them with a willingness to subscribe hard cash in support of a scheme for the utilization of icebergs.

"The Canadian Pacific Railway will run, if it is ever finished, through a country frost bound for seven or eight months in the year, and will connect with the western part of the Dominion, a province which embraces about as forbidden a country as any on the face of the earth. British Columbians, they say, have forced on them the execution of this part of the contract under which they became incorporated with the Dominion, and believe that prosperity will come to them when the line is made. This is a delusion on their part. British Columbia is a barren,

solid, mountain country that is not worth keeping. It would never have been inhabited at all, unless by trappers of the Hudson's Bay Company, had the 'gold fever' not taken a party of mining adventurers there, and ever since that fever died down the place has been going from bad to worse. Fifty railroads would not galvanize it into prosperity.

"Nevertheless, the Canadian government has fairly launched into this project and I have no doubt the English public will soon be asked to further it with their cash. The parade of selling bonds in New York and Montreal is the new way of doing business that 'syndicates' bankers and loan contractors have adopted in order that it may seem that they have faith in the scheme they father. I doubt if ten millions of dollars of ready cash could be found in all of Canada for this or any other work of utility at a pinch, but the Canadians are not such idiots as to part with one dollar of their own if they can borrow their neighbor's. The Canadians spend money and we provide it. That has been the arrangement hitherto, and it has worked out splendidly—for the Canadian—too well for them to try any other scheme with the Canadian Pacific, which they must know is never likely to pay a single red cent of interest on the money that may be sunk in it. A friend of mine told me—and he knew what he was talking about—that he did not believe the much touted Manitoba settlement would hold out many years. The people who have gone there cannot stand the coldness of the winters.

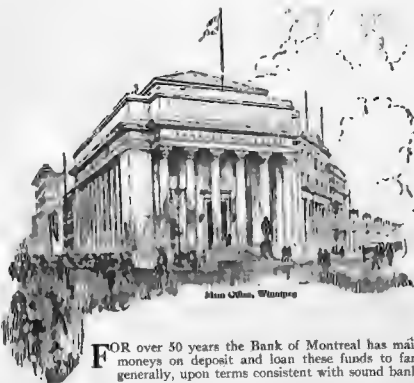
"Men and cattle are frozen to death in numbers that would rather startle the intending settler if he knew; those who are not killed outright are often

maimed for life by frost bites. Its street nuisances kill people with malaria, or drive them mad with the plagues of insects; and to keep themselves alive during the long winter they have to imitate the habits of the Esquimaux. Those who want to know what it is like should read the not-yet-forgotten books of Colonel Butler. His "Great Lone Land" is the land of which the Canadian Pacific Railway has yet five and twenty million acres to sell, and it is through a death-dealing region of this kind that the new railway is to run.

"As the bonds 'secured' on this land or others guaranteed by the Dominion government are sure to be offered in this market by 'bankers' and others forming the company, I think a word or two on Canadian finances in general would be in season. Canada is one of the most over-rated colonies we have, but is heartily 'loyal' and makes the loyalty pay. Its astute inhabitants know well how to work on John Bull's susceptibilities, and I have seen nothing finer in the way of advertising than poor Lord Lorne's 'Tour' now in progress. He has gone to the north but just at the right time and the gushing accounts that are received from the 'specials' who are accompanying him are admirably adapted to create a belief that the true land of promise is to be found there at last. With such soil to till, and among such queen worshippers, the distressed British farmer would be in bliss. Of course, they who choose can believe all that. For my part, I know of only one province in the whole Dominion—that of Ontario—"It is the only province" as a shrewd land jobber said to me once, "where you can lend money on land with any hope of ever seeing your own again". As for the country

as a whole, it is poor and it is crushed with debt. The supreme government owes about thirty-five million pounds altogether, and every province has its separate debt, as also has almost every collection of shanties calling itself a city. The province and city of Quebec are both notoriously bankrupt, and the latter was obliged to go to Paris with its last loan, probably because nobody would lend it here.

"Last year the country had the benefit of a good crop and a good market here so that it did a little better, but generally it has had hard work to make both ends meet, and often couldn't. Nearly every year it comes for a new loan or two and once it is fairly committed to making this new railway I see nothing before it but bankruptcy. While the money is being spent all will go well enough, perhaps, but in the end the Dominion will have to go into liquidation. It amazes me that its stocks stand where they do as things are, but if people took the trouble to look beneath the surface, prices would be very different. One of these days when the load gets too heavy, Ontario is pretty certain to go over to the States into which it dovetails and where its best trade outlet is. When the day comes the "Dominion" will disappear. With the contingency ahead and with the prospect of another fifty million pounds or so to be added to the debt, can it be said that Canadian unguaranteed four percent are worth their present price? This "Dominion" is, in short, a 'fraud' all through and is destined to burst up like any other fraud. Then, and not, I suppose, till then, the British taxpayer will ask why we 'guaranteed' so much of this sham government debt".



Bank of Montreal, Winnipeg

A BANK

UNDER WESTERN

ORGANIZATION

FOR over 50 years the Bank of Montreal has maintained offices in Western Canada, ready to accept monies on deposit and loan these funds to farmers, merchants, manufacturers and business men generally, upon terms consistent with sound banking and the proper custody of its depositors' funds.

Since the first office was established in Winnipeg in 1878 the Bank has spread throughout the Prairie Provinces until today it has 189 offices in Manitoba, Saskatchewan and Alberta. An Assistant General Manager is resident in Winnipeg and Provincial Superintendents are located at Winnipeg, Regina and Calgary, ready to give prompt and efficient service to the people of the West.

Small accounts are welcome and are accorded the same service as that given to large amounts.

Customers of the Bank have all the advantages resulting from Western organization combined with the strength and facilities of a nation-wide banking institution having world-wide connections.

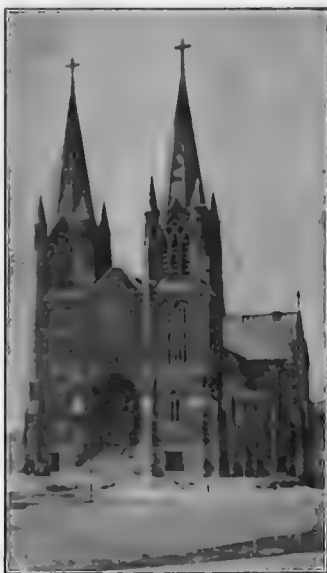
BANK OF MONTREAL

Total Assets in Excess of \$960,000,000.00

DIOCESE OF CALGARY



Sacred Heart Church, Southmore, Alta.



St. Patrick's Church, Medicine Hat



St. Mary's Cathedral near the C.N.R. Station

Diocese of Calgary

IN THE history of Catholicism in Alberta, Calgary is of somewhat recent date. Father Lacombe had ventured south in 1862, but his days had been spent among his beloved Blackfeet, whose roamings centered around what is now Gleichen, some seventy odd miles to the east of Calgary. It was not till 1873 that the missionaries settled in the vicinity of the Foothill City of the Rockies. In that year, Fathers Scollen and Fourmond, O.M.I., located about twenty miles up the Elbow river, at what is now called the "Old Mission" a site convenient for missionary sallies among the Indians and Half-breeds.

FIRST CATHOLIC CHURCH IN 1875

In 1875, a house was constructed on the sharp knoll, immediately south of the present Holy Cross Hospital, and there the priests resided with the famous Brother Alexis, as their genial factotum. The low-lying land between the Elbow and the Bow was then called "The Flats" and the sharp hill south of the hospital was an island on the prairie sea, an island topped by a modest shack in the summer of 1875. In the fall of that year came the Royal North West Mounted Police under captain Brisebois. They pitched their tents near the junction of the Elbow and the Bow, erected their stockade and necessary buildings on the site whereon now stands the Grand Trunk station. The place was first called Fort Brisebois, and, owing to the presence of the fort, the Fathers had to choose another site, where to build Calgary's First Catholic Church. They selected the southern slope of the hill for the erection of a log structure, and it was here that the few Catholics of the place attended Mass. In 1876, Col. McLeod called Fort Brisebois, Calgary; here modern history begins with Church, which was situated on the flats between the Elbow and the Bow.

THE SECOND CHURCH

The Canadian Pacific was now moving westward rapidly when an order in council forbade settlers locating on "The Flats" till the railway authorities had selected the land necessary for their operation. This made the squatter-residents to search a church location elsewhere. East Calgary then belonged to a Mr. Russell who donated the site for Calgary's second Catholic Church, which was situated on the rising land just south of the present Canadian Pacific tracks and within a short distance of the bank of the Elbow. East Calgary was then the town and the Church centre. The Methodists had built a church, the Presbyterians were using a tent, and, in 1882, a church building was erected under the supervision of Father Doucet, who despite a well advanced age, is still doing Indian mission work with residence at Cluny, Alberta. It was a modest wooden structure 20x45 feet and not over 8 feet in the post, and may be seen today, in its brick covering, just west of the old rectory on 18th avenue west, between 1st and 2nd streets.

THE HOMESTEADING MISSIONARIES

Force of circumstances made the little building a wanderer. In 1883, the Canadian Pacific crossed the Elbow and chose the site of Calgary's station. The whole town moved accordingly after the railway, and the church as well as the pastor followed the flock. In 1883, Fathers Doucet and Lacombe took up homesteads, a tract of land, half a mile by a mile, beginning at 17th avenue and bound on the east by 2nd street, and extending west to 4th street and terminating south of the present St. Mary's cemetery. These two homesteads were soon known as "The Mission" and the first building erected by the new owners

was the present chapel of Sacred Heart Convent, then an imposing structure of two storeys, the upper being used as a church and the ground floor for residence. This building was built in 1884 and may be called Calgary's third church, but it soon became the convent.

SOLDIERS MOVE THE CHURCH

The Riel rebellion brought eastern troops west in 1885 and among these was the 65th battalion under Col. Quimet, whose squadrons spent the summer in Calgary. Father Lacombe was soon on good terms with the soldiers and saw his opportunity. With their help the little building was moved across the Elbow and given a place of honor on the corner of 17th avenue and 2nd street east, just opposite the entrance to the Fair Grounds, and, in the following year, it was again transported to about the centre of the block whereon now stands St. Mary's Cathedral. The entrance, facing 19th avenue, was surmounted by a tower not in perfect proportion with the main building; but the extra height gave room for a gallery and a miniature organ.

SACRED HEART CONVENT

As stated above, the present chapel of the convent was built in 1884 and was the third church for the new cowtown, but, ere 1885 was far advanced, plans were changed. The Faithful Companions of Jesus had come to Canada in 1883 and were settled by Bishop Grandin at St. Laurent and Prince Albert, where they labored among the Indians till the Riel rebellion made life impossible. This was Father Lacombe's opportunity; he invited them to Calgary which they reached on the feast of St. Anne, July 26th, 1885, the first contingent being composed of three professed nuns, Rev. Mother Higgin, Rev. Mother Greene and Rev. Mother Poirer, a French sister, who afterwards taught the Metis children. With these nuns arrived two lay sisters. They were welcomed to Calgary by the congregation that went from church to the station after Mass was over on St. Anne's day.

THE FIRST SCHOOL

It is safe to say that, in those early years, there were as many if not more Catholics in the Northwest Territories, than there were adherents of any other denomination, and the men who framed the School Act, granted equal rights to all and favors to none, so that the Catholics of Alberta, though a minority in population today, are still possessed of the same rights and no privileges. Thenceforward, they are fixed in a better way than the Catholics of Manitoba, who are forced to run and operate their own schools, receiving no amenities from the Board of Education, yet having to pay taxes for the rearing of more public schools in the province.

THE CATHOLIC SEPARATE SCHOOL

In 1885, both the Calgary public school district, No. 19, and the so-called Lacombe Roman Catholic Separate School District, No. 1, were incorporated. The board of trustees immediately engaged the Sisters of the Faithful Companions of Jesus as teachers at a salary of \$300.00 per annum, which was the current salary for teachers at that time. The Rev. Mother Greene, who had already opened a boarding school for children of all denominations, opened the first St. Mary's school, with 40 pupils on the roll. From this period until about 1896 the growth of the school was slowly but steadily increasing, taxation was very limited, the mill rate low, at no time exceeding 5 mills on the dollar. In 1897, when the population was increasing very rapidly, great difficulty was

experienced in obtaining sufficient funds wherewith to pay the salaries of the necessary teachers required and engaged by the local board of trustees. The government money grant for school purposes at this period was greater than the revenue realized from taxes from the assessed residents, but as school population increased the government grant decreased, and taxation increased. In the year 1897 was received from the city of Calgary the sum of \$500.00 in full share of the assessment, while another three or four hundred was realized from the other portion of assessable district, this together with the government grant of six hundred dollars had to be sufficient to pay all overhead charges and four first class teachers, no remuneration being made for the rental, heating and equipping of the teaching premises, which at that time belonged to the Sisters.

SALARIES A PITTANCE

That the Lacombe Roman Catholic Separate School District, No. 1, was able to operate with any success at this period in its history, is due entirely to a few zealous trustees, ever and always supported by the Rev. Mother Greene and her teaching Sisters, under the guidance of His Lordship Bishop Grandin and his assistants, Fathers Leduc, Lestance, Lacombe, Fouquet, Lemarchand, Fitzpatrick and many others, nearly all of whom from time to time acted as trustees.

The assessor at this time was Mr. William Nolan, who received a salary of \$15.00 per year. The secretary, treasurer, Mr. J. R. Miguelon, was required by the trustees to give bonds to the extent of \$1,000.00. He was obliged to see that all business was legally and properly carried on, that teachers' salaries were paid every three months and without interest and for all of this hard labor he received the magnificent sum of \$5.00 per month.

GIVEN A CITY CHARTER

In 1901, the school population had increased to 120 pupils, and the board was obliged to appeal to the Board of Education at Regina for their approval of the engagement of a fifth teacher. This was granted.

In 1903, the Rev. Mother Greene requested the trustees to have a separate school for the boys, and that male teachers be employed to teach them.

Father Lacombe was authorized to communicate with some Order of teaching Brothers, with a view to having them come to Calgary to take over this work. This suggestion was approved by His Lordship Bishop Legal, who had succeeded Bishop Grandin, but his efforts in this matter met with no success. During this year revenue from assessments had slightly increased, showing a balance of \$1,089.47, an increase in the teachers' salaries, which was long overdue, was thus made possible and they were given approximately a 20 per cent raise.

In 1905, Alberta became a province. Provincial autonomy came into effect; consequently the school district came under the control of the Department of Education at Edmonton. For some time the district remained as a rural district, but after being legally advised, decided to function as a town district, and was brought in under the charter of the city of Calgary.

In 1906, with greatly increased revenue, the board found itself in a much improved financial condition, and at that time decided to purchase land in different parts of the district for future use as school sites. Land was secured and purchased in Hillhurst and East Calgary. The first by-law announcing the issuing of debentures for \$4,200, and 4½% repayable in 10 equal annual instalments, was passed on October 11, 1906.

FIRST SCHOOL BUILDING PUT UP

In 1907, the increase in school popu-

lation became so great that a rearrangement of classes was necessitated, and the recommendation of separating the boys from the girls was put into effect. A lease of the Saint Mary's hall, now the C.N.R. depot, was secured, to be used as a boy's school. Mr. William, the first male teacher, was engaged at a salary of \$800.00 per year, to teach the boys, and thus relieve the congestion in the Sisters' school.

In the interval from 1907 to 1909, again the pressure for additional room accommodation forced the trustees into the building of the first school, St. Mary's. Debentures were issued, which realized the sum of \$65,000.00. A site was purchased at a cost of \$7,000.00. The contract for this building was let on April 1, 1909, at an approximate tender of \$45,000.00, but before the building was ready to be occupied the cost, including other perquisites, was in the neighborhood of \$90,000.00, to say nothing of the additional cost of added improvements and equipment. It was also during this year that the board purchased the site for the Sacred Heart school from the Canadian Pacific railway company.

SCHOOLS IN OTHER PARISHES

Calgary, at this time, was rapidly growing and expanding. Fast Calgary became the industrial centre, many of the people located in this part of the city, it was found necessary to open a school in this section. St. Ann's Church at that time was located at the corner of 8th avenue and 14th street east. An addition was built on the back of the church, and the first Catholic school in east Calgary came into being, with Miss Ethel McDonald as the first teacher. For a time this filled the needs, but the great increase in population at this time demanded greater expansion, and in 1911 it was found necessary to build a new school, not only in East Calgary but in the west end as well.

In order to carry out the obligations incurred in this connection, a further issue of debentures was made to the sum of \$60,000. Some little difficulty was experienced in disposing of these debentures, due to the fact that about this time a tightness in money had developed, and partially because the financial brokers in the large centres, when reading the advertisements, got the impression that they were being asked to tender on debentures from Lacombe, Alta. This impression was corrected by changing the district from Lacombe to Calgary, so that now the district is properly known as the "Calgary Roman Catholic Separate School District No. 1 of the Province of Alberta." During the year 1912, additional classes were added to all the schools then in existence. This carried the pressure for added accommodation over until 1913, at the time the Diocese of Calgary was incorporated with Right Rev. J. T. McNally as the first bishop. His first survey of the city confirmed the needs of further accommodation for the pupils, and during this year St. Joseph's school was established on the north hill, and during 1914-15-16 schools were built in Hillhurst, Bridgeland and Mount Royal. About this time substantial increases in salaries were made. There was introduced physical training for boys and girls, cadet training for boys, and domestic science for the girls.

ST. MARY'S CHURCH AND CATHEDRAL

Archbishop Taché had visited the rapidly growing city in 1884, Bishop Grandin was a frequent visitor and all saw the need of a new and larger church. It was not, however, till late in 1887 that work was begun on the new edifice. The plans were made under the supervision of the late Archbishop Legal, an architect in civil life, and Father Leduc, O.M.I. They decided on a Romanesque structure with dome-crowned transept and large apsidal sanctuary to be built on the

A Word to the Wise

When you have sold your products, or drawn your salary, or your interests, don't keep your money in your pocket or in your house. Be prudent. Open a Savings Account in our nearest office and deposit all the money you do not need immediately. It will be in safety and it will bear interest.

Whenever you intend opening an account, borrowing money, discounting notes, making an investment, or merely inquiring about some business problem, come and see us. You will always be welcome.

Banque Canadienne Nationale

Assets Over \$155,000,000.00

instalment plan i.e. they would build the aisles and leave the rest to posterity, for whom they left the two gigantic pillars now terminating the side aisles and built in stone. Mr. O'Keefe contracted for the work, and the new temple was opened for worship on December 8th, 1889, the silver jubilee of the late Father Leduc, O.M.I. who came to Calgary three years before that, going thence to St. Albert in 1893. He passed unto his eternal reward, the faithful servant that he was, in 1918.

MODERN IMPROVEMENTS

The wooden part of the Cathedral was erected at the same time to provide a chapel where Mass might be conveniently said in the winter season, and this chapel was used till the year 1913. In 1901, the church was plastered and in 1902 the towers were surmounted by domes. This work was performed by J. C. McNeil. Father Lemarchand dug the cellar which now houses the heating plant and he also planted the trees in front of the present Cathedral. In 1913, Bishop McNally had the wall dividing church and sacristy removed to provide the actual beautiful sanctuary which was later decorated by G. Osler, who also painted the Stations of the Cross and decorated the whole interior.

THE HOLY CROSS HOSPITAL

At 2 o'clock a.m., January 30th, 1891, four religious of the Grey Nuns Order arrived in Calgary. They had been met in Winnipeg by the late Father Leduc, O.M.I., who had long awaited their coming. On their arrival not a cab could be found at the station and into the bitterly cold night they walked on their way to Sacred Heart convent. The Calgary of that day had no street lights and, which is worse, had no streets between the Canadian Pacific tracks and 19th avenue west. That night, the darkness, the cold and the weight of baggage carried made

their coming memorable in the annals of the order. That same day they took possession of their new hospital, an unfinished building 24 feet square, two stories in height, and heated by one small stove. They had \$73.75 left of the sum procured from friends and from the congregation of St. Patrick's church, Montreal—their total capital on leaving home was \$209.75 in cash and goods worth about \$150.00.

The superior of the Holy Cross hospital in those dark, hard days was Sister Carroll, well known to and well beloved by all old-timers. On April 10th, 1891, the first patient was admitted and as spring warmed into summer Sister Carroll collected funds in the construction camps along the Canadian Pacific lines whence she returned with \$300 to which the small congregation of St. Mary's added \$40. Between April 10th and December 31st, 64 patients had been admitted, the little hospital was already too small and a permanent hospital was being planned in the early months of 1892.

THE NEW BUILDING

In April, 1892, came Sister Hamel, who selected the site of the present Holy Cross hospital. The land was donated by the Oblate Fathers who gave besides 25,000 bricks, and on May 3rd, 1892 a contract was signed for the construction of a building to cost the staggering sum of \$6,000. There was, besides, a heating plant to cost \$2,500. To meet this expenditure the women of St. Mary's parish held a bazaar and sent one of their members with Sister Carroll to collect funds in the neighborhood of Macleod and Pincher Creek. The bazaar and collection brought in \$2,600. The new building was opened on November 20th, 1892, and has not closed its doors since.

HEALTH SERVICES

In 1907 the Holy Cross opened its school of nursing. Their first gradu-

ates, five in number, received their diplomas on February 8th, 1910, and each year since that date has seen its quota of well trained nurses go forth from the institution.

In 1922 the hospital authorities purchased the Waterloo apartments and the Forbes home to provide adequate and fitting accommodation for the young ladies of the training school. Here they can take their rest and recreation far removed from the hospital and its work.

A NEW WING ADDED

The Sisters have opened a new wing on April 1st, 1929, as an addition to the already enlarged hospital facilities. The new structure runs north and south on 2nd street west with a frontage of 154 feet. The walls are of brick—chrome brick of very pleasing shades. It is four stories high with a roof garden where convalescing patients may enjoy sun baths.

The equipment is entirely modern and elaborate, the building fireproof throughout with door frames and stairs of steel.

LACOMBE HOME

Lacombe Home, where Father Lacombe passed his last days, and where his heart rests today, has been originally intended as a shelter for orphans and the aged. It is but a few miles from Calgary on the old McLeod trail, and was erected as a four story structure in 1910. In 1920, the Sisters of Providence in charge, decided to make Madanapore, as the district is called, their Motherhouse for Alberta, and this necessitated a larger building. In the summer of 1921, a new wing was added, housing the novitiate and the Motherhouse. The remodelled institution cares now for twice the number of orphans and aged people, and boasts of a very beautiful and ideal chapel.

THE TWO CALGARY ORDINARIES

On November 30, 1912, the southern

part of Alberta was erected into a diocese, with the city of Calgary as the episcopal See. The Rt. Rev. John T. McNally, the first English-speaking Bishop of the prairie provinces, was appointed to the See on April 4th, 1913, and took possession on July 27th. During his tenure, the diocese of Calgary has grown not so much by intra as by extrasubception. In the city stood three churches, St. Mary's, made into a cathedral, St. Ann's and the Sacred Heart, both constructed in 1910, three years before the Bishop's arrival. In 1915, St. Joseph's Church on Crescent Heights was opened by His Lordship, and in 1921, the Bishop acquired a picturesque convent within the city for the Ursulines, who are now a diocesan community.

On the prairie, barren of trees and abounding in wicened pasture lands, more than thirty churches have been constructed. These have been put up in the Crow's Nest Pass, where steam-coal is mined, on the bleak and bald stretches of prairie and within the huge Canadian Pacific Irrigation block, east of Strathmore and leading on to Brooks, some hundred miles in all.

Outside of Medicine Hat, which boasts of a strikingly beautiful church, all the other churches are replicas of those thousand other prairie houses of Catholic worship, dotting the plains and reminding the denizens of the proverbial wild and woolly west that they are not hunters after buffaloes but should rather be seekers after the interests of their immortal souls.

THE SECOND BISHOP

Bishop McNally was transferred to the eastern diocese of Hamilton, and the Rt. Rev. John T. Kidd was consecrated for Calgary on May 6th, 1925. The new Ordinary has added about forty more churches to the diocesan scrollwork, it being his eminent desire that a priest be lodged in every community no matter how embryonic its

(Continued on page 67)

PROGRESS

Typified by Power Plants and Paving

MODERN construction with concrete and modern permanent concrete paving have played a leading part in making the world as we know it today.

Many of us recall the Winnipeg of forty-five years ago, a straggling town of dirt streets, plank sidewalks, devoid of light or power. Or the province of Manitoba itself, sparsely peopled with scarce a hint of its vast resources.

We maintain a Service Department to co-operate with you in all lines of work for which concrete is adapted. Our library is comprehensive and is at your disposal at all times, without charge. Write us

Today, we have a metropolis and a land of untold promise, with concrete making their further development possible.

The huge new power developments in the Flin Flon district, the Seven Sisters Falls Plants and others, show the extent of present day growth. Winnipeg's streets and lanes, paved with concrete, contrast strangely with the cowpaths of long ago.

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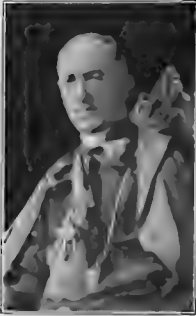
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WINNIPEG

CALGARY



DIOCESE OF CALGARY



Rt. Rev. John T. Kidd, D.D.
Present Ordinary of Calgary



Progressive Stages of Church-building :



Rt. Rev. J. T. McNally, D.D.
First Bishop of Calgary



Leacock House at Midnapore, Alta.



St. Mary's School, near the Cathedral



St. Michael's Church, Pincher Creek, Alta.

The Three Vicariates Apostolic

L E PAS, the Eldorado of Manitoba's Northland, where youth and fortune have combined to make this a gold-rush parcel of the Province, has its cradle history closely interwoven with the story of a man. It is true that with the settlement of the Red River Valley, Catholic priests have visited Le Pas, which, situated a little below the junction of the Carrot River with the Saskatchewan, had always been of some prominence during the French regime. It is equally true that the martyred priest of Manitoba, Father Darveau, had pushed his way thither on August 28th, 1843, and, during five weeks later baptized some twenty Indians, intending to make here a permanent residence for himself the following year; but, the real story of the growth of the Roman Catholic Church in northern Manitoba, as recounted in the "Northern Mail", a daily paper of Le Pas, in its dedicatory issue of the New Hospital of St. Anthony, on Thursday, May 23rd, 1929, is the life work of one man, and the man is Bishop Ovide Charlebois, of the Vicariate of Keewatin.

He it was, who 32 years ago, built the second chapel in The Pas. It was a log hut 14 feet by 22 feet. The logs he had cut himself, miles up the Saskatchewan, squared them and floated them to the mill site.

The building served as Chapel rectory, office and home until the demands and the growing work of the Church called for larger quarters.

BORN IN OKA

Born in the village of Oka in the province of Quebec, Bishop Charlebois was ordained a priest in 1887, at the age of 25. It was in that year he came to The Pas to begin his life's work arriving here from Montreal via Lake Winnipeg. Here, he met Father Bonnard, who was missionary at Lake Pelican, and who had travelled 250 miles by canoe to visit adherents of the Church.

From 1878, Father Paquette, from Cumberland, had come occasionally to give a mission here and Father Lecq, who had succeeded Father Paquette, had constructed a little chapel on the north shore of the Saskatchewan river.

The chapel was 12 feet square. It was built near the site of the Indian Catholic graveyard in the reservation.

FIRST CONGREGATION

There were 25 or 30 members of the Church at that time, all half-breeds and Indians, and the little Chapel had served all purposes.

In 1897 Bishop Charlebois, the needs of the Church expanding, set about to provide new quarters. With two Indians he went 70 miles up the Saskatchewan river into the timber country, cut lumber, carried it to the river bank, formed a raft and brought it to The Pas.

The site of this building was on the land now occupied by the barn of The Pas Lumber Company, the property being sold in 1907 to Mr. Finger, founder of the mill.

FOR 16 YEARS

For 16 years, from 1897, Bishop Charlebois, then Father Charlebois, ministered to his huge parish, travelling from The Pas to Cumberland. He had an eye to history and the growth of future generations, for when his chapel property was sold in 1907 he had the tiny building removed from the mill site to the site of the present Cathedral. It still stands, in the rear of today's Cathedral building, as a monument to the days of the pioneers.

On March 4th, 1910, His Holiness Pius X divided the diocese of Prince Albert and formed the Vicariate of Keewatin, this new territory comprising the following:



Bishop Ovide Charlebois O.M.I.

KEEWATIN

A small northwest corner of Ontario, the northern part of Manitoba, the northern half of Saskatchewan, and the southeastern part of the North West Territories. Included in the area are: Isle à la Crosse, Cumberland, Nor-way-House, Portage la Roche, Lake Caribou, Lake Pelican, Cross Lake and Duck Lake.

On August 8th, 1910, Rev. Father Charlebois was called from Duck Lake, where he had been principal of St. Michael's school, and was made Bishop of the new vicariate. He was consecrated by His Grace, Archbishop Langevin of St. Boniface.

IN 1911

On the 7th of March, 1911, the newly consecrated Bishop of the district arrived at The Pas, accompanied by Father Turquetil, O.M.I., to take possession of his Vicariate. It was a historic day. The Rev. Father Renaud, O.M.I., welcomed the new Bishop at the station, and all residents of The Pas, including Catholics and Protestants, extended greetings to him.

He was taken from the train in a triumphal procession, his "carriage" consisting of a box sleigh, to his "palace," a little 12-foot log house, in which the only furniture was a stove and some empty boxes.

ASSUMES NEW DUTIES

On the morning of the 8th of March, Bishop Charlebois officially assumed his new duties. He sang mass in the little chapel assisted by Rev. Father Renaud, and following this worship Father Turquetil, O.M.I., read the Papal Bull of the appointment.

An address was read on behalf of the Clergy by Rev. Father Renaud. Dr. A. Larose read an address of welcome in the name of the Canadian residents of The Pas, and Louise Marsolais spoke on behalf of the Indians.

Two days after this first service the new Bishop paid a visit to Cumberland accompanied by Rev. Father Turquetil and Rev. Father Renaud. On

March 24th, His Lordship took possession of an old Indian hut, given to the church by Dr. La Rose. The building was 14-foot square and divided into two rooms by curtains.

TWO ROOMS

One room served for office, parlor, rectory; the other for a bedroom. Tables and chairs were empty boxes, but it was a more commodious and comfortable "Palace" than the first. The Catholic people of The Pas at that time numbered 60, with one Bishop and one priest in charge of the huge area.

SECOND HOUSE

It was in the autumn of 1911 that the second Bishop's House was built. The diocese growing, the work of the Church expanding and the town of The Pas in the midst of a minor boom, this was a more pretentious building.

Of frame construction it was comfortable and warm and well furnished, and for the first time since he had taken up his work here Bishop Charlebois enjoyed the privileges of a complete and "civilized" home. This structure was 37 feet by 35, and in 1912 was converted into the first hospital boasted by The Pas.

CONVENT CONSTRUCTED

In the same year the convent was constructed also, a public chapel and a school. The school was opened on January 22nd, 1912, with 21 children on the roll, and with provision for bilingual instruction: Miss St. Godard was the French teacher and Miss Hogan presided over the classes in English.

On April 2nd, 1912, the first Grey Nuns arrived in The Pas. There were four in the party which came from St. Hyacinthe. They were: Sister Pelletier, as Superior, Sister Senay, Sister St. Leon and Sister St. Gertrude. It was the next day, after their arrival, that Bishop Charlebois ordered that his new House be converted into a hospital, and secured quarters for himself adjoining the school room.

DEMANDS INCREASE

In 1914 the demands of the diocese increased again. The Pas and the north were growing, and the hospital, which had served faithfully and well, had been outgrown. A new, large wing was added, with sun balconies for convalescent patients; new equipment was provided and the staff increased. The hospital in that year became the building as it appears today. It is the building which, gives way to the new hospital of St. Anthony.

SCHOOL EXPANDS

In 1916 the school requirements had grown beyond the accommodation of the rooms provided in the Convent building and a separate school structure was erected. It was completed and consecrated on July 6th, and in 1918, an annex to the hospital was built to serve as the third Bishop's Palace.

In 1918, also six Sisters of the Order of the Presentation of St. Mary arrived to swell the staff for Hospital and Convent work. Their Superior was Sister St. Sébastien. At the school opening in September of that year 122 pupils presented themselves for enrolment.

BUILD GUY HALL

Guy Hall, known to all residents of The Pas, was built in 1920 to serve as a community centre, a vital need at that time, and in 1921 the excavation for the new Cathedral building measuring 110 feet by 50 feet was started on September 15th.

The Cathedral was dedicated on September 12th, the following year, and on September 13th, the ceremony of blessing the new edifice took place. Present, representing the clergy, were: His Lordship Charlebois, Most Rev. Msgr. Beliveau, Most Rev. Msgr. Mathieu, Rt. Rev. Msgr. Trudhorne, Rt. Rev. Msgr. Budka, Rev. Father Vezina, O.M.I., Rev. Vicar Delegate, Father A. Lajeunesse, Rev. Father Paquette, Rev. Father Theoret, Rev. Father Doyon, O.M.I., and Rev. Father Marchand.

800 FAITHFUL

In 1922, members of the Catholic Church in The Pas numbered 800. The diocese was presided over by His Lordship, assisted by three Priests and 22 Nuns.

The present Bishop's Palace was completed in 1927. Facing First street, the farthest west of the present group of buildings, the palace is almost directly opposite the new St. Anthony's Hospital.

At school opening last year there were 233 pupils enrolled and accommodation in the class rooms was taxed again. An extension was ordered and a few weeks ago the new structure was completed by the J. A. Tremblay Company.

The new school is a two story structure, measuring 110 by 36 feet, and containing nine class rooms. Steam heated, and finished on the outside with wet-dash stucco it forms one of the finest separate school buildings in Manitoba, and it is anticipated it will care for requirements in the diocese for several years to come.

PRESENT STATUS

Though the primitive limits of the Vicariate were extending as far as the North Pole, its vastness has been reduced by the creation of another Prefecture, that of Hudson's Bay, on July 15th, 1925. Growth of the Vicariate has called for more helpers, and there are today 15 missions with resident priests and twenty-five stations, divided into three districts, with 22 churches and 18 chapels. Altogether there are 25 priests, 15 lay Brothers of the Oblate Community, and three

(Continued on page 60)

secular priests. In the 18 schools, 744 pupils are registered.

Nuns are to be found not only at Le Pas but also at Ile à la Crosse, Beauval, Sturgeon Landing, Cross Lake and Norway House. They number 67, and belong to five distinct communities: Grey Nuns of Montreal, Grey Nuns of St. Hyacinthe, Sisters of the Presentation, Sisters of St. Joseph from St. Hyacinthe, and the Oblate Sisters.

A provisional church has been lately erected at Fin Flon with a resident priest. It is planned to construct two new churches, one at Cranberry Portage and one at Sherit Gordon.

Railroad facilities are within reach, and tracks are laid as far north as Churchill of the adjoining Prefecture.

The Prefecture Apostolic of Hudson's Bay



HIS Prefecture, detached from the Vicariate Apostolic of Keewatin, was erected July 15th, 1925, and comprises that immense territory which extends from the north of the Vicariate to the North Pole.

In 1912, His Lordship, Bishop Charlebois, O.M.I., sent thither two Oblate Missionaries: Fathers Turquetil and Le Blanc. These established their first outpost at Chesterfield Inlet. To reach the Inlet, they had to embark at Montreal and skirt for a month the coasts of Labrador. They brought with them provisions, lumber and coal. Only one boat, once a year, made this passage. Father Le Blanc perished, a victim of zeal and sacrifice. For five long years the Eskimos refused to be converted. The first adherents among them date only from the year 1917, and their conversion is due to the intervention of St. Therese of the Infant Jesus. Father Turquetil conceived the notion of aspersing a group of the Eskimos with some dry soil, gathered at the tomb of the Carmelite, neither beatified nor canonized at the time, but whose power has already been sensed by not a few of the faithful. And the Little Flower crowned the missionary's efforts with the first happy results.

The Prefecture now counts five missions among the Eskimos. The mission at Eskimo Point was founded in 1924; at Southampton Island, in 1926; at Baker Lake, in 1927, and at Ponds Inlet, closest to civilization, in 1929. It is to this latter mission that Msgr. Turquetil has sent this year a bell, blessed at Lisieux on the 17th of May, and which received the name of Therese of the Child Jesus. It is otherwise known as the "Bell of the Great White Silence."

Each mission has two Oblate missionaries. The Prefecture counts ten Oblate Fathers and two Oblate Brothers. At Fort Churchill, Msgr. Turquetil is to fix his Ordinary's humble abode, for it is here that he will find communication with the rest of civilization: the railroad, the postal service, the telegraph and the radio. He makes his journeys in a little boat, called



Bishop Groszord, O.M.I., and his Priests in the Grandeur (Athabasca) Vicarates

Therese, and which he obtained in Montreal. It was shipped by freight to Fort Churchill, and with it have ceased those long and costly journeys by the coast of Labrador.

There are at present some 200 baptized Eskimos and about 500 catechumens. The hour of Grace appears to have sounded, and everything augurs for a rapid development of these the most hardy missions on earth.

BISHOP'S LIFESTORY

Alfred Turquetil was born in Normandy, France, in 1876, and was ordained as an Oblate Father in 1899. He came to Canada in 1900 as one of a little band sent to minister to the Eskimos. He worked first at Reindeer Lake and later established a mission at Chesterfield Inlet, in Canada's frozen Arctic possessions. There he built a little chapel house, which also served him as a home. Father Turquetil set about mastering the language of the Eskimos, learning first to speak and then to write it. He had no dic-

tionary or interpreter to help him, but in a few years he could speak and write the language fluently. Afterwards he translated prayer books, hymn books and catechisms into Eskimo script and distributed them on mimeographed sheets.

It required five years of education before the first Eskimo convert was ready for baptism.

Outside of his missionary work he kept up his scientific reading. He also made observations on matters of archaeological interest. One of his additional activities was to keep the meteorological records at Chesterfield Inlet for the Canadian government. When radio was made practicable for the layman he secured a receiving set and spread familiarity with broadcasting throughout the north country.

Bishop Turquetil toured Canada and the United States in 1927, lecturing on the people in the Arctic circle to whom he ministered. One of the results of this tour was a decision on the part of a broadcasting company

in the United States to put on programmes especially addressed to Eskimos, and Bishop Turquetil inaugurated these broadcasts with a talk in the Eskimo language.

Diocese of Prince Albert and Saskatoon

(Continued from page 40)

after, that of St. Joseph's, on the Nutana side of the river, erected to meet the requirements for that part of the city.

Thus there are three places of divine worship, a large Catholic hospital, an academy for girls, and a boarding house for Catholic young ladies under the Sisters of St. Clare, and three Separate school buildings. In addition, there is the Young People's Society, containing a membership of a hundred members, who meet once a week for purposes of study and discussion of questions of general interest from a Catholic point of view. The Knights of Columbus are always to the fore in any movement of parochial benefit, and the League of the Sacred Heart is very flourishing in the city.

NEW MISSIONS ESTABLISHED

The Prince Albert Bishop is following the broad lines of ecclesiastical expansion of the diocese, as set for him by his glorious predecessors of the Sees of the West. Born in St. Boniface, the Mother-church of the Red River Settlement, and therefore the only native bishop of the prairie provinces, he was early in life brought into close contact with the problems facing the Church at large in this part of the Dominion. He has known those great Oblate Missionaries, Archbishops Taché, Langevin and Légal, Bishops Grandin and Pascal, who laid the foundations of the Church in this country and amidst great hardships gave freely of their lives to build the Kingdom of Christ in the wilderness of the Redman. And thus, though most of the parishes have been already established at his coming, not a few districts saw resident priests sent to them from the Bishop's palace to take spiritual care of their souls.

The year 1925 was fruitful in this regard, as seven new parishes sprung up in different parts of the diocese. Such are the parishes at Dodsland, Kuroki, Edam, Laventure, Radisson, Revenue and Richard.

There is a mixed population in the diocese, but by the Bishop's endeavour each racial admixture is attended by priests able to spread the Word of God to their people in language familiar to their ears.



Bishop Goy, O.M.I., President Vicar-Apostolic of Cremona



Rt. Rev. Msgr. Turquetil, O.M.I., Prefect Apostolic of Hudson's Bay

The Bank of Montreal

IS THE oldest existing Bank in Canada and one which for more than half a century has been established West of the Great Lakes, the Bank of Montreal was intimately associated with the early days of development in Western Canada both before and after the opening up of the first trans-continental railway. It was as far back as 1878, seven years before the Canadian Pacific Railway was completed through to the Pacific Coast, that the Bank of Montreal opened its first prairie branch in Winnipeg. At that time there was a considerable movement of population into the prairie country and an extraordinary development followed in the next few years. Millions upon millions of dollars were brought into the country to build the Canadian Pacific Railway. The activity of real estate in Manitoba reached the dimensions of a boom and by 1883 building lots in Winnipeg had risen above the value of lots as centrally located in Montreal and Toronto. All kinds of land schemes had been started by persons who sold their solid securities to put the proceeds in lands "in prairie villages of which the ink on the first survey was hardly dry." In that year the land boom collapsed. The fall was hard. Prospective millionaires found themselves paupers overnight and a good part of the community became bankrupt forthwith, involving many others in their ruin.

Through the gloom ensuing upon the collapse of the wild land speculation, the completion, in 1886, of the Canadian Pacific Railway, cast a bright ray of promise. It is a matter of history that the Bank of Montreal's resources to a marked extent had been behind the project, in the face of widespread misgiving not only regarding the practicability of the railway itself, but also as to the agricultural prospect between Manitoba and the Rockies. Subsequent events have completely justified the Bank's directors in backing an undertaking which has contributed more than any other to the settlement and development of Canada's vast western areas.

The completion of the railway linking the East with the West opened up a new and fascinating vista, to which the attention of the shareholders of the bank was frequently directed by Sir Donald A. Smith, then vice-president of the bank, who, along with a former president, Sir George Stephen, had borne a chief part of the burdens entailed by the railway's construction. At the annual meeting in 1886, the former said: "I may mention, as one instance of what we look forward to in the future, from the opening up of the country traversed by the railway, that I heard from the vice-president, Mr. Van Horne, the other day, that a ship had left, or was about to leave, Yokohama with a cargo of teas for Vancouver, and that these teas are to be carried over the Canadian Pacific Railway and delivered not alone in Montreal, Ottawa and Toronto, but in St. Paul, Chicago, New York and the New England States. This shipment will be about equal to one hundred carloads, and will be a very substantial commencement of the trade which we expect with China and Japan."

Again, at the annual meeting in 1887, when, after the death of Mr. C. F. Smithers, he had become the bank's president, he said: "There is now on the sea, from Hong Kong and Yokohama to Vancouver, the first of a line of steamers from those countries to Vancouver." Emphasizing the value of the through routes opened up by the new transcontinental, he remarked, at the annual meeting in 1890: "We have in this city today H.R.H. The Duke of Connaught and his consort. They have come, not from England in the old way across the Atlantic, but from India by way of China and Japan, on to Vancouver, then crossing the

continent to Montreal, so fulfilling the dream of those who, centuries ago, came here hoping to find a route to China through Canada."

The bank was not slow to take advantage of the opportunities for business which were opened up by the completion of the Canadian Pacific. Despite the prevalent commercial stagnation, the board anticipated the future by opening branches at Vancouver and Victoria, and subsequently at divisional points along the line of the railway, which have since become busy and thriving cities.

The Bank of Montreal can rightly claim to be among the pioneer institutions in the development of Western Canada. From the early days down to the present time its expansion in Western Canada has kept pace with the remarkable growth of this new Empire of the West and the financial stability afforded by this great institution, with its conservatively aggressive policy and its unflinching adherence to the highest banking traditions, has been a factor of untold importance in the progress of the West.

The bank has spread throughout the Prairie Provinces until today it has 189 offices in Manitoba, Saskatchewan

and Alberta. An assistant general manager is resident in Winnipeg, and provincial superintendents are located at Winnipeg, Regina and Calgary. For a great many years the Bank of Montreal has served as fiscal agent for the Government of the Dominion of Canada, and in this capacity has been able to reap valuable assistance in shaping the financial problems of the country and helping to keep its condition at all times sound.

In the first year of its existence the bank commenced building up an ample reserve, and initiated the policy it has ever since rigidly adhered to, of keeping a large part of its funds liquid so that it might at all times and under any circumstances be in an impregnable position and be ready to meet any emergency. Today its reserve fund amounts to no less than \$37,948,540.50, which is \$2,000,000 in excess of the Paid-Up Capital, while its total assets amount to more than \$960,000,000. The bank now has over 650 branches situated in every part of the Dominion, and important offices in the United States, London, Paris and Mexico. Its staff numbers between 6,000 and 7,000.

"When God made the heart of man His first gift to it was kindness."
—Bossuet.

I certainly believe that, if we approach the Holy Eucharist with great faith and love, one Communion will suffice to make us very rich; what may we not, then, with still greater reason, expect from such a great number of Communions?—St. Teresa.



Rev. ROBERT NEARY

Chaplain to the Pref and Bishop of Winnipeg

VISION



"I BELIEVE IN CANADA." This is still the simple creed of the far-sighted Canadian. The fundamental soundness of our country cannot be challenged. Men of vision look ahead to-day with confidence.

During the twenties of the present century we experienced a decade of unusual growth; this was but a foretaste of the development bound to take place during the 'thirties and 'forties.

Make the most of present opportunities. Have faith in Canada. Invest in her future.

Look ahead

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Misericordia Hospital

THE Institute of the Sisters "de Misericordia" was founded on the 1st day of May, 1845, and canonically approved on the 16th day of January, 1848.

It was Madam Jean-Marie Jette, "née Marie Rosalie Cadron," intelligent Mother of the Nativity, who, following the views of Monseigneur Ignace Bourget, and acting under his direction, laid the foundation of the Institute of "de Misericordia." Its object is: 1st. To help in the moral rehabilitation of the unfortunate victims of a deceitful world; 2nd. To receive, nurse and bring up the poor forlorn children of our civil society.

1898

In 1898, at the request of His Grace the Most Reverend Adélard Langevin, Archbishop of St. Boniface, a house of the Institute was established in the Province of Manitoba; and according to the rules of the Institution, that house must to all intents and purposes remain under the general administration of the Order, always subject, however, to the immediate jurisdiction of the Ordinary.

The first four Sisters who were sent took their abode in a little house then belonging to Monseigneur Faraud. It was on the 1st of December, 1898. Shortly after, they bought from the Reverend Jesuit Fathers a piece of land situated on Broadway avenue, in the City of Winnipeg, where they intended to lay the foundation of a permanent establishment; but unforeseen circumstances forced them to abandon that site and seek elsewhere a spot better fitted for carrying out their charitable undertaking. But it was only after repeated trials and privations of all kinds that these early workers had the consolation of seeing the completion of a first home, in the beginning of the year 1900, on the premises which they now occupy on Sherbrooke street.

1903

Scarcely had three years elapsed, when the building was found too small to give shelter to the little ones gathered up in the hospital. Monseigneur Noel Joseph Ritchot, then Parish Priest of St. Norbert, was approached and consulted on the subject, with the result that, yielding to a sudden and pious inspiration, the venerable old priest, in order to secure a shelter for these poor, forsaken babies, made a donation of part of a beautiful piece of property, owned by him and located in St. Norbert, only a few miles from Winnipeg. An old house situated on the premises was at once put under repairs and turned into a first temporary abode for the dear little ones.

1906

Notwithstanding that first timely assistance, it was not long before the building in Winnipeg had to be enlarged; such is the seal attached to the works of Divine Charity; and so, trusting solely on the Providence of God, the hospital as it actually exists was put under construction, and completed in 1907.

1912

In 1912 the small home in St. Norbert needed also to be enlarged. But where to find the necessary means to carry out such an undertaking? Monseigneur Ritchot had died; fortunately, his legatee, Monseigneur Alphonse Avila Cherrier, P.A.G., Parish Priest of the Immaculate Conception in Winnipeg, had also inherited the spirit of charity of the lamented benefactor. Through his liberality a donation of \$13,000.00 found its way as a first contribution to the building fund. At the same time the new Pastor of St. Norbert, Rt. Rev. Monseigneur Gabriel

Cloutier, P.A., Vicar-General of St. Boniface, using his well known influence, obtained from the Provincial Government an additional grant of \$12,000.00.

These, with other donations from friends of the institution, made pos-

sible the erection of a magnificent building known as the "Asile Ritchot," that new Bethlehem now giving shelter to no less than a daily average number of one hundred babies.

1916

Up to 1916 the Misericordia Hospital had opened its doors only to cases of obstetrics, but with the consent and approbation of the Ecclesiastical Authority and the hearty support of a number of the doctors—patients of all kinds—medical and surgical cases, began to be admitted to the hospital; and a school was formed to permit nurses to obtain regular diplomas as are in force in the Province.

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"CLASS A"

In 1922, Inspectors appointed by the Catholic Association of Federated Hospitals came in their official capacity to examine and classify all hospitals under their jurisdiction. On the report of these medical gentlemen the Misericordia Hospital of Winnipeg had the great honor of being ranked in "Class A."

St. Joseph's Hospital

St. Joseph's Hospital, Winnipeg, conducted by the Sisters of St. Joseph, is situated on the corner of Salter street and Pritchard avenue, North Winnipeg, built in 1918 and operated as a private hospital until June 1923, when it was taken over by the Sisters of St. Joseph of Toronto, and immediately converted into a General Hospital of fifty beds. In September of the same year



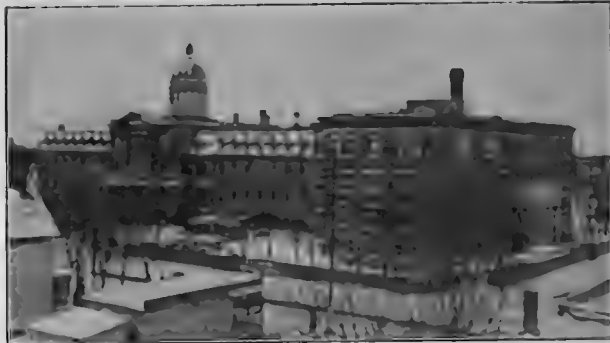
St. Joseph's Hospital

a training school for nurses was opened with four probationers.

In January 1927, a new unit containing operating rooms, private and ward accommodation for seventy-five patients, lecture hall, central diet kitchen and dining rooms was opened, with all

two classrooms found accommodation for girls only, small boys not being mitted till the spring of the following year.

In the fall of 1886, Father



Misericordia Hospital

modern equipment, including steel furniture throughout. The X-Ray, Laboratory, Emergency Room and Administration offices are situated in the old building.

In 1927 a staff of attending doctors was formed for the departments of surgery, medicine, gynaecology, obstetrics and eye, ear, nose and throat. A radiologist and pathologist have since been appointed. In the same year an Out-Patient department was opened. The 1929 Standardization Report of the American College of Surgeons included St. Joseph's in their list of "Fully Approved Hospitals."

The Training School for Nurses is under the direct supervision of the Sisters of St. Joseph, and is affiliated with the King George and King Edward Hospitals for Communicable Diseases. The School now contains five graduate supervisors and thirty pupil nurses.

St. Mary's Cathedral School

ON THE 24th of August, 1885, exactly in the same month and year that the first issue of the Northwest Review came into being, a humble school building opened its gates to the children of the growing St. Mary's parish. The school was placed under the tutelage of the Holy Angels and to Sister Florentine of the Sisters of the Holy Names of Jesus and Mary was confided the care of this kernel of Catholic parochial education in Winnipeg. The building was but a private house, situated on St. Mary's avenue, and its

lette, pastor of St. Mary's parish, blessed a new though unpretentious three-roomed school-house, which officially bore the name of Holy Angels' School. But as this satisfied the parish needs only for a few years, on the third of October, 1904, the present educational edifice, in stone, was opened to the children of St. Mary's. At the opening ceremonies Father C. Cahill, O.M.I., the parish priest was heard to say: "It is our St. Mary's Parochial School, O Holy Mother! Guard Thy children, protect Thy school, and make it an abode of innocence and virtue." The first pupils of St. Mary's School are the men and women of today—leaders in parochial work, in every Catholic cause and in every walk of life. This is a signal honor to their teachers, the Sisters of the Holy Names of Jesus and Mary. And today, the Cathedral School continues to hold high the banner of efficiency assuredly due to the constant encouragement which the Archbishop has always shown to the cause of Catholic education in the archdiocese.

St. Mary's Academy and College

ST. MARY'S Academy and College was granted affiliation with the University of Manitoba in 1926. It is under the direction of the Sisters of the Holy Names of Jesus and Mary, a religious community of women which, since its humble beginnings in old historic Longueuil, P. Que., in 1844, has spread over the greater part of Canada and the United States. Today its members compose the faculty of numerous elementary, secondary and normal training schools, as well as colleges throughout the American continent.

CHARM OF LOCATION

The College is charmingly situated on the south bank of the Assiniboine, in the midst of picturesque beauty—in the city but not of it—veniently reached from every part of Winnipeg and suburbs by means of electric cars which bring its students to its very doors, it still preserves a restful, unspoiled spirit of peace from the noise and bustle of the busy metropolis. Being, as it were, on a hill, it is free from the necessary factors of that polse and dig of the city, the true culture. The exterior of the building attracts the eye by its natural simplicity as well as its

ing variety of its natural surroundings. Well-kept lawns and grassy plots, flower beds and open spaces, the restful sight of waving trees, and dim wooded spaces, constitute an altogether

property into building lots, they were able to arouse enthusiastic interest, and eventually the confines of Winnipeg began to grow towards the Academy, and today Crescentwood is

laboratories lend stimulus to the scientifically inclined young minds. Books abound in the luxurious library, providing mental recreation and information for the students.

duty and moral obligation, and imbued with respect for law and authority. The truest test of the training received in St. Mary's Academy and College is being given constantly by the members of her Alumnae Association, whose loyalty to their Alma Mater grows deeper with the passing of the years, and whose esteem daily increases for the nobility of the principles inculcated by their teachers. The institution has passed its fiftieth milestone, and has entered upon an era of progress and development which promises to surpass all that has been accomplished along intellectual and moral lines in the past half century. The enrollment is constantly increasing, the opportunities the College offers its students are greater today than ever before, and the prospects of larger expansion grow brighter every year. The years of labor given with free, loving hearts by the Sisters who direct the institution, their untiring devotedness to the work of education in this province, are today bearing rich fruit. As the sacrifices of pioneer life have a moulding influence on character, so also are they operative of permanent good in institutions, nerving hearts to do and dare, and to look beyond the shadows of the world into the great realities which lie hidden beyond the horizons of the future.

As St. Mary's Academy and College has kept pace with the development of our province in whose Diamond Jubilee we proudly rejoice, so will she continue to shed abroad the light of learning as she advances in the vanguard of progress down the years that are to come.



St. Mary's Academy

ther splendid setting for an institution which fosters such ideals as St. Mary's.

A LITTLE HISTORY

In 1874, the year of the incorporation of our city, the first contingent of four Sisters of the Holy Names of Jesus and Mary arrived in Winnipeg and undertook the establishment of a convent school. In pioneer hardships, the Sisters braved the perils attendant upon the invasion of the Red Man's domain, sowing the seeds of Christian education in the fertile soil of the Red River valley, blazing the trails which developed into enduring highways of vast intellectual expanse. A simple structure, situated about a block east of Main street on Notre Dame, formed the foundation house of St. Mary's Academy and College. Later, a two-storied frame building, close to Main street was built to accommodate the increasing number of students.

Enrollments were so numerous that as early as 1880 a third and much more commodious building had to be erected to meet the growing demands. A generous gift of Archbishop Taché of two hundred and seventy-six feet of land on Notre Dame avenue enabled the Sisters to open the larger brick structure which, with the addition of an annex a few years later, served as a boarding and day school for young ladies till 1903.

The crowded condition of the Academy and its proximity to the business district of the city, induced the Sisters to purchase a new tract of land in Winnipeg's beautiful suburb, Fort Rouge, commanding a delightful view of landscape scenery. Thus it was through the intelligent fore-sight of these unassuming missionary Sisters that the present beautiful Crescentwood was heralded as the prospective residential district of the metropolis. In 1901, the Provincial Superior of the Order in Manitoba, a woman of extraordinary executive ability and rare business acumen, recognized the possibilities that lay hidden in the wooded wilderness on the Assiniboine's south bank. Choosing the present site, she set to work to have the land cleared, and she planned and personally supervised the rearing of the structure which is today a striking testimonial to a woman's genius.

The opening of St. Mary's Academy and College in Crescentwood seems to have marked a new era of development in the Prairie Capital. Following the initiative of the Sisters, enterprising citizens fostered the reclamation of the surrounding territory as a subdivision of the city. Dividing the

conceded the beauty spot of our fair city. With the westward expansion of the city the attendance of pupils steadily increased. To meet this prosperous condition, a large wing projecting west beyond the main building was erected in 1910. The addition of this annex meant larger and brighter classrooms, a study hall, a gymnasium, recreation rooms, and sleeping apartments, as well as a series of twenty-four sound-proof music rooms.

CURRICULUM

In the very beginning of their work in Canada the Sisters planned a uniform course of study for their schools, one in which intellectual development and religious training go hand in hand, and the domestic and social virtues are cultivated as a part of the complete formation of the child. This programme they adjusted to suit the requirements of young Manitoba.

As the years passed, and the attendance at the Academy increased, the progress along education lines kept pace with its material advancement. As the number of young ladies desiring to enter the teaching profession increased, the Sisters deemed it expedient to make their students eligible to provincial exchanges in the course of studies in the High School to meet the requirements of the Department of Education. Many successful teachers in Winnipeg and throughout the western provinces are daily giving proof of the efficiency of St. Mary's Collegiate department.

The faculty was quick to realize that if its students were to qualify for other professions besides that of teaching, they must be provided with the matriculation certificate or the University degree. Preparations were made to meet the changed conditions. New members were added to the already well-appointed teaching staff, and facilities for instruction improved by the installation of the most modern equipment for the physical and the chemical laboratories and by all that might contribute to the better functioning of the University department of the institution. Since 1908 the students have pursued the Arts courses leading to the baccalaureate degree.

FACULTY AND EQUIPMENT

St. Mary's Academy and College is unexcelled in the efficiency of its faculty and its equipment. Specialists in all branches of instruction comprise the teaching body. An entertaining kindergarten forms the foundation for the grade work that follows. The well-equipped chemical and physical

Cognizant of the importance of physical training for the growing girl, the Sisters instituted classes in calisthenics, folk dancing, and outdoor sports under specially trained instructors. Girl Guide activities are encouraged as fostering a co-operative spirit among the students, and they are being regarded more and more as an essential factor in the formation of the capable leader and generally efficient woman.

Millinery, dressmaking, cooking, nursing, and other home-keeping arts are instilled and fostered during the three years' training in the Domestic Science. The bright, business-like air of two rooms on the third floor testify to the painstaking work of teacher and pupils in the commercial classes. The hours devoted to the instilling of rigid principles of commercial excellence, to the study of dry business forms, or to typewriting proficiency, are well repaid when the graduates of this department give proof of their efficiency in the various professional and business offices throughout Canada. The College excels in the department of music and art, as is evidenced by the excellent work turned out yearly. These arts help to develop the aesthetic taste, to cultivate the sense of spiritual beauty, to enoble, purify, refine, and elevate the soul, as well as to augment home comfort.

The Art Studio is under competent direction. Instruction is given in porcelain painting, oil and water colors and pastel. A thorough course in music leads up to Senior Matriculation. A staff of music teachers, is in charge of this department, which is equipped with over thirty pianos and numerous stringed instruments. Every business student of all grades presents themselves before examiners from the Toronto Conservatory of Music, and most gratifying are the annual results throughout the course from primary standing to the teacher's degree of A.T.C.M.

AIM AND SPIRIT OF THE INSTITUTE

The aim of the teachers is to cultivate the moral as well as the intellectual and physical faculties. Pupils are taught to observe the rules of good behavior from a sense of honor and not from fear of punishment. Realizing the necessity of proper training in early youth, the teachers strive to instil principles worthy of true Christian womanhood. As the years go by, these ideas broaden and deepen into permanent standards of moral rectitude, and produce a type of woman ambitious for the welfare of home and country, filled with a true sense of

St. Paul's High School and College

AN URGENT NEED

THE need of a High School for Catholic boys emphasized itself quite strongly within recent years in the city of Winnipeg. The High School courses attached to a few of our parochial schools, were coping with the situation amid much difficulty, and for lack of accommodation, numerous Catholic boys were compelled to seek higher education elsewhere. These and other urgent reasons necessitated the founding of a high school for boys which would adequately answer all their needs and relieve the existing situation.

PART PLAYED BY ARCHBISHOP SINNOTT

In the early summer of 1926, His Grace Archbishop Sinnott, ever solicitous about the education of our youth, took immediate steps to secure a building for the new project. The purchase of the Y.M.C.A., on Selkirk avenue was soon negotiated.

This building, a spacious four-storey structure with double basement, was originally intended for all Y.M.C.A. activities. It comprised sixty rooms, about four halls, a swimming pool, a two storey gymnasium and a bowling alley. The only property, besides the plot of ground on which the building stands, is one lot large enough for a tennis court. This building was erected in 1911 and the Y.M.C.A., carried on its activities until 1926, when it was sold.

The enterprise of the new school together with the building as it stood, was entrusted to the Oblate Fathers of the newly-established St. Mary's Province. It was no easy task to create and equip a High School which would be compelled, at its birth, to maintain the highest exigencies of education.

On August 18th, Father Hilland, O.M.I., then Acting-Provincial took over the building. It was due to his untiring efforts and those of Father L. Nandzik, O.M.I., then pastor of the Holy Ghost parish, that the building was ready for occupation on September 15th.

(Continued on page 66)

The Manitoba Telephone System

TELEPHONE SERVICE in Manitoba dates from 1881, at which time the system in Winnipeg was owned and operated by Mr. Horace McDougall. It was during the year 1881 that the system was purchased by the Bell Telephone Company, and in 1882 telephone exchanges were established at Portage la Prairie and Brandon. The growth of the business at that time was very slow, and after two years there were 340 subscribers in Winnipeg, 17 in Portage and 51 in Brandon. The Bell Telephone Company continued to own and operate the telephone system throughout Manitoba until 1908, when the Manitoba Government took over the entire Manitoba system.

Under Government ownership, telephone service in Manitoba has expanded and developed so that today its facilities have been extended to the smallest and remotest towns in the province, not with regard to cost or with an idea of profit, but for the purpose of serving the people.

To attempt to estimate, in dollars and cents, the value of the present telephone service to the citizens of Manitoba would alone be a stupendous undertaking. When the countless other benefits which the people in town and country are enjoying because of the widespread development of local, rural and long distance service are added, an estimate of its intrinsic worth to the country at large is a sheer impossibility.

The development of the telephone service in Manitoba during the past few years has been a on a large scale, and at the present time the system covers all the settled parts of the province. That the people of the province have received large material benefits thereby must be acknowledged by all.

The following figures will be of interest, showing, as they do, the increase

in subscribers' stations since 1908:—

	Winnipeg		PROVINCE	
	Urban	Rural	Urban	Rural
1908	8,717	11	8,717	14,570
1917	13,510	50	13,510	14,570
1929	17,814	66	17,814	14,570
1934	20,814	710	20,814	14,570
1929	51,000	11	51,000	14,570

City of Winnipeg Hydro Electric System

In June, 1906, the citizens of Winnipeg decided that the time was ripe for the construction of a municipally-owned plant, a plant that by utilizing the abundant water-power of the Winnipeg River, might be able to supply its customers with electrical service at cost.

Until then electricity for lighting had been distributed by a private utility corporation at a price to the user of 20 cents per kilowatt hour. It was felt that if new factories were to be attracted to Winnipeg, a worth-while inducement must be offered. Low power rates, it was agreed, should provide the needed attraction, and a by-law authorizing the expenditure of \$1½ millions for the construction of a city-owned hydro electric plant was passed in 1906. The original prospectus stated that electrical energy could be supplied Winnipeg for three cents per kilowatt hour. Skepticism as to the ability of the City to generate and distribute electrical energy at so low a figure was freely expressed, and in some quarters active opposition to the venture arose. Despite these handicaps the efforts of these pioneers of cheap power were crowned with success.

The Pointe du Bois Falls on the Winnipeg River was selected as the site for development, and the work was proceeded with and brought to a successful conclusion. In October, 1911, hydro power was transmitted to Winnipeg.

REDUCTION IN RATES

The promised low rates came into immediate effect. Today the average rate for domestic lighting is 2½ cents per kilowatt hour; for heating and cooking, nine-tenths of a cent. For industrial power, current is supplied, in some cases, as low as four-tenths of a cent per k.w.h. The average domestic rate for all purposes for 1929 was .921 cents per k.w.h. as against an average rate throughout the States of 6½ cents.

The average domestic consumption in Winnipeg for 1929 was 3,741 k.w.h. as compared to an average yearly consumption in the United States of less than 500 k.w.h.

POWER PLANT

The power house is situated at Pointe du Bois on the Winnipeg River, 77 miles from Winnipeg. Communication with the power plant is made possible by the City's own tramway system, running from Lac du Bonnet (the C.P.R. end of steel) to Pointe du Bois, a distance of 26 miles. Capacity of power house, 102,000 horse-power.

CENTRAL STEAM HEATING SYSTEM

The Central Steam Heating System, a branch utility of the Hydro System, is being operated with most satisfactory results. The steam standby plant forms part of a central steam heating system,



J. C. GLASCO
General Manager

in the boiler plant of which steam is generated both from coal and surplus or "off-peak" energy from the Hydro Electric System. From the steam plant large mains carry steam to the downtown business area, where it is distributed to some 250 customers for heating

Hydro is thoroughly tested by competent engineers before being offered to the public. The merchandising turnover for 1929 reached \$400,000.00.

SLAVE FALLS

At the close of 1928 the power plant at Pointe du Bois was loaded to full capacity. In consequence, plans were made for the development of another power site at Slave Falls, some six miles below Pointe du Bois, also on the Winnipeg River. The City's tramway system has been extended to the new site, and the work thereat is well under way. Separate transmission lines will deliver the power direct to the City. The initial construction of this new plant will be completed within two years. Thereafter its capacity will be gradually enlarged to the maximum of 90,000 horse-power as the demand requires. The total cost of this undertaking will reach \$10,500,000.00, including transmission system.

increase in the demands of Hydro customers.

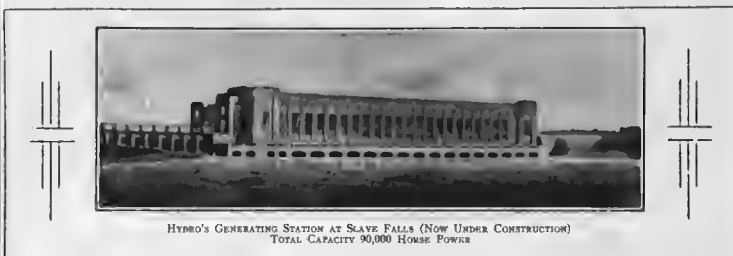
Those who profess to regard a municipally-owned utility as foredoomed to failure need look no further than Hydro to find a complete refutation of their assertions.

HYDRO'S PRESENT STATUS

Hydro's assets at the moment approximate 32 million dollars, of which the capital investment of plant and property is about 21 million dollars. As usual, one million dollars has been set aside for annual extension programme. The capital expenditure up to September, 1930, on the new power development at Slave Falls totals \$2,291,000.00.

This work at Slave Falls is of the highest order, and is well up to schedule. It is expected that this plant will be operating by the end of 1931.

Local extensions this year include a new automatic remote-control substation which was put into service



HYDRO'S GENERATING STATION AT SLAVE FALLS (NOW UNDER CONSTRUCTION)
TOTAL CAPACITY 90,000 HORSE POWER

FINANCIAL

An examination of Hydro's financial statements will show that the Winnipeg Hydro Electric System is in a very sound, healthy and growing condition. The large reserve funds give a strong background. Every year large sums of money are spent in extension and the replacement of old or worn equipment. During recent years the Hydro has, from its surplus earnings, voluntarily contributed \$250,000.00 to the uncollectible tax reserve account.

The citizens of Winnipeg have good cause to be proud of the success of their own power and light utility, which has never cost them one cent in taxes and has saved them millions of dollars in lowered electrical rates.

With the completion of the Slave Falls development another 90,000 of the cheapest power on the continent will be available to meet the steady yearly

early this year. A smaller sub-station is now being completed in the River Heights district. In the south end of the city a large steel structure was erected for the terminal apparatus of the Slave Falls transmission line, as well as extensions to the adjacent sub-station for the reception of the new power.

WHAT OF THE FUTURE?

Within the space of comparatively few years it is anticipated that the last available power site on the Winnipeg River will have been developed.

When this source of cheap energy is exhausted, two methods of generating electricity will still be available. The first by utilizing coal for the generation of power, the second by the transmission of power from the Nelson River. Either method will undoubtedly prove more costly than the present, but users of energy in our city need anticipate no increase in rates.



VIEW OF GENERATORS AT HYDRO'S POWER PLANT, POINTE DU BOIS



VIEW OF HYDRO'S CENTRAL STEAM HEATING PLANT

Winnipeg's Summer Playground

By Monsignor Morton

IN THE middle of May, 1920, Archbishop Sinnott returned to Winnipeg from a long visit to Rome. Of the many problems for the betterment of his diocese that claimed his care the one immediately insistent was to provide a Summer Camp for the children of Winnipeg. In place of the danger of the hot street, or unsuitable lakeside resorts, he wished to offer during the long summer holidays a camp of their own for Catholic children with guarantees of safety and watchful supervision, which, with plenty of fun and adventure, would ensure a healthy growth of body, refinement of mind, and goodness of heart. The first step was to find a suitable locality by the water. Lake Manitoba, though central to the diocese was ruled out by the swampy condition of the shore. Lake Winnipeg is occupied by summer cottages as far as Sandy Hook, and thence to Gimli the shore is low and subject to inundation. At Fava, which was near the first station on the C.P.R., past Gimli, a quarter section of land (section 16, township 20, range 4) was offered for sale. On June 17, Father Blair, Mr. Dan Coyle and Father Morton went to Fava to inspect the property. They reported favorably on the following points: the land adjoined the railway station; the surface was from 15 to 20 feet above the water level, and therefore safe from being flooded; there were 21 acres of land cleared and 100 acres of brush, affording ample space for all future developments; two substantial buildings, the farm house and the barn could be at once adapted to camp requirements; and a boring 135 feet deep which gave an unfailing supply of excellent drinking water. As a consequence of this report the property was purchased by the Archbishop.

FATHER MORTON CONDUCTS FIRST CAMP

Father Morton had conducted fifteen scout camps in Gloucestershire and Somerset, England, without a single mishap, and so was put in charge of the new camp. Having purchased in Winnipeg, army equipment, viz., tents, bedsteads, mattresses, blankets, and cooking apparatus, he set out with eleven pioneers for Fava on Wednesday June 30th. The pioneers were: G. Mulligan, A. John, L. Dwyer, W. Clifford, J. Buckham, A. Boney, M. Anderson, H. Gillis, O. Donovan, E. Halford, L. Walters.

They spent the nights in the loft, gaining access by a shaky ladder through a window. Sleep came only at odd moments, for below the noise of horses, cows, sheep, goats, pigs and poultry, added to the hilarity of eleven boys wriggling on the unaccustomed scattered straw on the floor in the company of rats and mice, dispelled

the quiet which usually invites repose. The Thursday was spent in removing the equipment and supplies from the station to the farm, and erecting a big marquee on the site of the present dining room. A fierce wind at night blew down the marquee. The next day was the first Friday of the month, so Father Morton said the first mass at the Camp on a table in the room which is now the infirmary. All the pioneers received Holy Communion. The marquee was set up again and bell tents pitched where the rhubarb now grows. As Father Morton had to take the services at Winnipeg Beach, the whole company walked to Gimli on the Saturday afternoon, and had supper at Gimli, and then took the train for Win-



Champlain Tower, Morton, Minn.

nipeg Beach. The walk was a memorable one. The road was then an overgrown trail, very swampy in places, but exceedingly beautiful, and for most of the boys a first acquaintance with real country life. Long periods of rest had to be taken about every two miles.

ARCHBISHOP COMES.

On Monday July 5th they boarded the train at Winnipeg Beach, which was conveying the first contingent of campers: The Archbishop himself was there with Messrs Coyle, Dowdall, Gallagher, Le Grand, Macdonald and Dwyer, together with 40 boys and a cook. Three more boys came the next day. Both men and boys had the choice of sleeping in the tents or in the loft. The first piece of work was the construction of a cook house beside the marquee under the direction of Mr. Gallagher and that cook-house is now the skeleton of the gardener's cottage.

The camp was run on scout lines. The boys were divided into patrols, and the leader and second of each patrol carried the food to their members, and were responsible at all times for the welfare of their patrols. Each boy washed his own crockery in the lake, and enjoyed floating basins and cups as boats, but shipwrecks were frequent, and the loss of utensils heavy. The present infirmary was made into Chapel, and the matron's

room a storehouse. The Sisters' lawn was a vegetable garden, and the ground beyond a potatoe field. The rest of the cleared land was ploughed up and sown with grass seed.

HIS GRACE AT MANUAL WORK

The Archbishop was very busy clearing up the farm yard, and erecting the veranda behind the infirmary, as sleeping quarters for the clergy and visitors. The barn was cleared of all traces of its former occupants, a floor laid, and the sleeping veranda built all round it, ready for the girls in August. A few parents thought the bell tents were pitched on damp ground, so they were moved to the road, between the gate and the lake. A pumping engine

In 1922 Father Grace took charge, and he laid down the tennis courts. In the early part of the season the chapel was built with sleeping quarters on one side for Sisters on the other for men. Every year from the start the Sisters have looked after the girls. In 1923 Father Edmondson presided, and during his reign games reached their highest perfection.

CAMP CHATEAUX

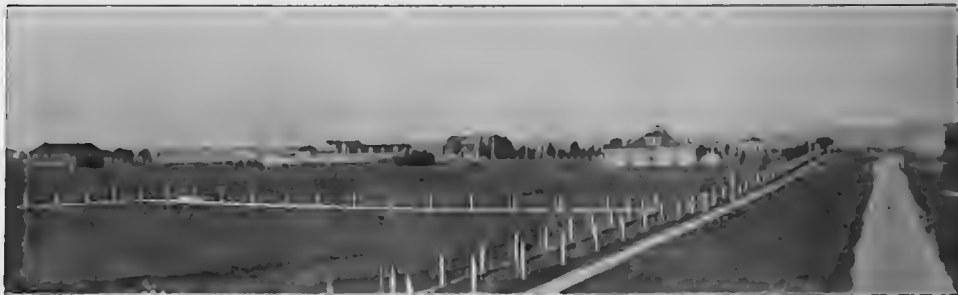
In the fall of that year, Champlain Tower was built, a private residence—but a great attraction to all visitors. In the early spring of 1924, Father Rheume raised a sum of money by children's performance of an operetta, and built "Chateau Rheume" for young women at work, who needed an inexpensive holiday. This addition of adult campers called for a Matron; so for four years Mrs. Payne filled this office most admirably. Mr. Urban Hughes, who had been trained in boy-work at Notre Dame University had care of the boys.

IMPROVEMENTS MADE BY HIS GRACE

Meanwhile, the Archbishop had terraced the banks of the lake, and cut out the glade, and with his own hands had begun the laborious work of clearing up the bush of its primeval dead wood. He had built the Church, the Rectory and the Sisters' of Service residence, of which an account is to be found elsewhere. In 1925 Father Colloton took care of the boys, and was succeeded in 1926 and 1927 by Father Neary. 1925 was Jubilee year for the Archbishop, and he devoted the presentation made to him to the erection of Jubilee Cottage for mothers and babies, adding largely to the donation of Jubilee Cottage for mothers O'Kelly and other Catholic heroes of the war was unveiled by General Ketchen. The concrete sidewalk, from the station to the main entrance of the camp, was made at the expense of the Archbishop.

A great blessing to the camp was the coming of the Benedictine Sisters to take charge of the kitchen and dining room, for whom the Archbishop had built a dwelling house in 1926, prettily situated in the woods. Another great work of the Archbishop was the construction of the massive pier in the same year. Mr. Gallagher gave lasting proof of his devotion to the Sisters, by erecting quarters for them over the infirmary. A flowing well near the Chateau Rheume was another kind deed of the Archbishop.

In 1928 Father Rheume made another great effort and put up the splendid Recreation Hall. Since 1928, Father Cahill has looked after the camp with Mrs. Davis and Mrs. Gorman as matrons. He has cleared the beach near the pier for bathing, and made a shrine of Our Lady of Lourdes.



General View of Camp Morton, Morton, Manitoba

During the last five years Monsignor Morton has spent a considerable sum in converting the bush into a park. Five groves of white birch and spruce have been opened out, and a rustic summer house, and Druid Circle are objects of interest.

RETREATS AT THE CAMP

The great opportunity for spiritual retreats afforded by the camp deserves a chapter to itself. Laymen and clergy, and also the women have benefited by the exercises of piety. Among the retreat masters have been Fathers Fere, S.J., Handley, C.S.P., Daly, C.S.S.R., Murray, C.S.S.R., Riordan, Bolster, Murphy, Brown, and Bishop Kelley.

A separate camp for boy scouts and girls guides is located at the north shore, and some good training in scoutcraft has been given there.

A STRIKING AVERAGE OF CAMPER

An average of over 700 children, and almost as many adults have used the camp each year. The fees were set at 50 cents a week per child, and a dollar a day for grown up persons. This did not cover the cost of living and contributed nothing to overhead charges, so in 1928 the prices were raised to five dollars a week for children and ten dollars a week for adults. The greater part of the campers are charity cases. For these money has been raised by personal gifts, by the Federated Budget, which gave \$1,250. in 1924 and \$130 in 1925. When the Budget discontinued its help, the Tribune collected a camp fund, and when that ceased a tag day was reintroduced. For several years Mr. Frank Smith conducted a small bazaar, and sent many happy children to camp. Mr. Hanley also has raised the wherewith for the orphan children in our institutions to go to camp. These orphans have never missed camp whether money was forthcoming or not.

Starting as a very rough and primitive homestead, Camp Morton has grown into a beautiful health resort. Every year has added to its amenities, and if the designs in the mind of those who have done so much for it fructify, the advance in comeliness and convenience will continue for many years to come.

Institutions in the City of Winnipeg

ST. PAUL'S COLLEGE
Continued from page 62

THE FIRST STAFF

St. Paul's High School and College was very fortunate in securing the services of two talented young priests in the persons of Father A. Simon, O.M.I., as Rector, and Father A. Schimnowski, O.M.I., as Vice-rector, both of whom had already distinguished themselves in the field of education, the former having been professor and then rector of St. John's College, Edmonton, the latter having taught for



St. Rev. Magr. Huest, Vice-Lector of Winnipeg Archdiocese and President of Catholic Church Extension of Canada

several years at the College Mathieu, Gravelbourg. The other members of the first staff were: Fathers J. Schnerch, O.M.I., S. Puchniak, O.M.I., Rev. J. Campbell, B.A., and Brother J. Simon, O.M.I. The first day of school, September 15th, revealed that one hundred students had entered in grades IX, X, and XI.

KEEN INTEREST SHOWN

The Catholics of the city and of the entire Province evidenced the keenest interest and the most encouraging support. Particular interest was manifested by the Winnipeg Council of the Knights of Columbus who offered five scholarships, each to the value of a year's tuition, (\$50).

The College grew and developed to such an extent that soon the building, large as it was, could not accommodate the students and staff. To relieve the situation, new quarters were secured both at St. Joseph's Church and at the Holy Ghost spacious rectory. At the latter has since become an annex of St. Paul's College.

PROFESSORS AND STUDENTS

In that brief period of time, since 1925 until 1928, the College offered complete courses in all High School departments, together with the University courses of First and Second Year Arts and a department of Philo-

sophy. In pursuance of the original plan of the institution, a course of studies was provided which was accredited by the Department of Education. When the Arts course was established it was accredited by the University of Manitoba.

Today, the attendance is registered at 224 students distributed over courses from Grade IX to Second Year Arts and Philosophy. The staff numbers 15 professors: Rev. Fathers A. Simon, O.M.I., B.A., Rector; department of English; F. Plischke, O.M.I., B.A., L.Th., L.Ph., department of Sciences; A. Schimnowski, O.M.I., B.A., Registrar, department of Mathematics; J. Schermer, O.M.I., Prefect of Discipline; S. Puchniak, O.M.I., B.A., departments of French and Music; N. Feist, O.M.I., D.Ph., D.D., departments of Latin and Philosophy; G. St. Jacques, B.A., department of Physiology; J. Ackerman, O.M.I., department of German; J. McIsaac, B.A., S.T.L., J.C.B., department of History; J. Campbell, B.A.; J. Boekenfoehr, O.M.I., Bursar; N. Warnke, O.M.I.; G. Kuchartz, O.M.I.; T. Keough, O.M.I.; and Mr. F. Tully-Matthews, teacher of Piano.

SCHOOL IS FORGING AHEAD

Despite difficulties, it is a source of great delight to witness such an excel-

lent good spirit in the student body. Besides establishing praiseworthy achievements in scholastic pursuits, the students of St. Paul's College have created an enviable record in sporting activities and this year, 1930, has registered the birth of an ambitious College publication, "The Paulinian".

It is equally gratifying to note that, out of students who have continued in professional studies, since 1927, 27 have entered upon ecclesiastical studies.

This rapid growth and development is due, in the greatest measure, to the inspiring interest and encouraging support of His Grace the Archbishop of Winnipeg, and it seems to be but a natural anticipation that St. Paul's College will, in its maturity, become a lasting monument to His unstinted efforts and His sincere interest in the education of our Catholic youth.

Providence Shelter



THE Providence Shelter founded in October, 1923 by His Grace, Archbishop Sinnott, for the purpose of taking care of children under five years of age, has to its credit a record of successful endeavor on behalf of the orphan babes of the city and the diocese. The Sisters of Providence have charge of the Institution, and aim at providing, as far as possible, all the advantages of family life for the tots.

The Shelter, conveniently located on Carlton street, south of Portage avenue, is an old frame building, renovated to suit present needs. There are large balconies surrounding the building which serve for out door play for the children. The building was at one time the first St. Mary's Church in Winnipeg. There is also a nice play ground suitably equipped and shaded in summer by trees which enables the children to remain out of doors most of the time.

The dining room is on the first floor, and is equipped with small white tables and chairs, where the children have their meals. The play room, nursery and sleeping apartments occupy the second floor.

FOR THIRTY TOTS

The Providence Shelter has accommodation for thirty children between the ages of six months and five years, and has taken care of three hundred and fifty-six little ones since the opening in 1923. Some children placed at the Shelter are for adoption and most of these, to the number of twenty-five have found permanent homes as a result. Very many of the little children admitted are not baptized, and receive this sacrament as soon as possible after they come to the Providence Shelter.

These little boys and girls, too young to go to school, are taught games, songs and recitations and given a few minor kindergarten instructions. Many of the children are kept temporarily, being returned to their parents as soon as home conditions warrant their discharge from the Shelter.

Many of the children taken into the Shelter are very delicate, often due to previous improper care and require special diets and care. Also expert



Father Simon, O.M.I., Rector of St. Paul's College



Retirements at Camp Morton

supervision of the preparation of food is a necessity which receives first attention. The special food prepared for each infant is kept in individual marked bottles so that each child may receive such nourishment as it may require.

On reaching the age of five years the boys go to St. Joseph's Orphanage, and the girls to St. Agnes' Priory.

MISS WHITTON REPORTS

The following report is the result of the visit of Miss Charlotte Whitton, investigator of the Manitoba Government Department of Child Welfare, to the Institution on Carlton street, known as Providence Shelter N.W.R.

The Providence Shelter is operated by the Sisters of Providence on a definite working arrangement with the Children's Aid Society of Winnipeg, and the Children's Bureau whereby "shelter" is given to all Roman Catholic children between the ages of six months and five years of age. All admissions to the Shelter must come through these channels.

Though the Shelter is an old frame building, three storeys high, converted to its present use comparatively recently, it has been well equipped for its work.

The concrete basement is used only for general purposes.

On the first floor the offices, chapel, sitting rooms for the Sisters, and the children, the kitchen and laundry are located. The children's dining room has been made most attractively fitted out with tiny tables and chairs.

On the second floor, there is one of the most attractive playrooms in any institution in Winnipeg. The Sisters have painted the little tables and chairs in bright colors and stencilled them and the walls with nursery designs. Play books and toys abound in this bright room, with three large windows. The large nursery faces south-west, and is fitted with tiny cots and a bathing table. The diet kitchen of white

enamel opens off, with special refrigeration, electric heating, and hot and cold water. All the children are placed in a small isolation room for one to three weeks on admission. There is also a small dressing room which can accommodate three babies.

The toddlers are accommodated in two spotless dormitories, with their own well equipped white bath room.

Each child has an individual health chart, and is given milk three times a day. (There are no children on the third floor, this being the Sister's quarters.)

Though there are only 32 children in care, and this is the Shelter's capacity, there are three Sisters who are graduate nurses, and three baby specialists, on the medical staff. Six maids are employed in the care of the Shelter.

Great wide verandahs run round about the building where the children play. There are also a play pavilion and play equipment in the pleasant "back lawn."

When visited, the children were all healthy and happy and spontaneous in their play and laughter. The "naturalness" of their behavior and their

evident affection for the Sisters, indicate a very fine atmosphere in what is undoubtedly an enterprise illustrating the institutional care of babies and young children in a small unit at its best.

The children admitted are practically all dependency cases, received for temporary care, as wards of the Children's Aid, or children born out of wedlock. Demission is handled almost entirely by the Children's Aid.

FINANCES

The per diem cost is 69.3c per day, but, as the Shelter is used entirely for admissions through the Children's Aid Society and Bureau, its costs are practically met by maintenance payments, or the grant from the Federated Budget Board, calculated also on a general maintenance basis. Total income amounts to about \$7,500.00 per annum. Small extras are provided through the good offices of friends, who "put on" a garden festival annually, and a sewing guild of lay women.

SUMMARY

The Providence Shelter is demonstrating a very fine type of small unit institutional care for babies and young children. It practically acts as a "shelter" for the Children's Aid Society of Winnipeg, and the Children's Bureau, in respect to Roman Catholic babies, requiring care, separate from their own mothers, and to young children. Its care is largely for temporary dependency needs, and it "clears" practically entirely through the Children's Bureau. Children who are not placed are generally sent at six years of age, the little girls to St. Agnes' Priory, and the little boys to St. Joseph's Orphanage.

The Providence Shelter is doing a necessary job in the community and doing it well.



Home of the Good Shepherd
P.O.S. House Precious Blood Monastery



HYDRO'S GENERATING STATION AT POINTE DU BOIS. CAPACITY 102,000 HORSE POWER

A SPLENDID INVESTMENT

The citizens of Winnipeg have good cause to be grateful to the little band of pioneers who, in 1906, championed the cause of a municipally-owned power and light utility.

Today the City of Winnipeg owns a Hydro Electric System with total capital assets of over 29½ million dollars, and showing a surplus last year of \$288,838.00.

As a result of Hydro rates, cheaper than in any other city in the world, the average annual consumption of electricity in the Winnipeg home is 3,741 kilowatt hours.

At Slave Falls, Hydro's second power site, work is in full swing, and with the completion of the generating station at this site, 90,000 additional horse-power will be available to meet the ever-growing demands of Hydro customers.

Hydro Customers
are
Hydro Builders

City of Winnipeg
Hydro Electric System

55-59



PRINCESS ST.

Hydro Gives
SERVICE
at Cost

Around Winnipeg Archdiocese

Parishes a Century Old and Those Built in Recent Years Within the Archdiocese of Winnipeg—See Views on Page 88



St. John's, Portage la Prairie

St. John the Evangelist

PORTAGE LA PRAIRIE, MAN.

THE history of Portage la Prairie reaches back to the year 1738, when on October 3rd, Pierre Gaultier de Varennes, one of the Veranderies, discovered it and built there a Fort which he called La Reine, after the Queen of France. Grateful citizens of the present town of Portage unveiled a statue, erected in his honor, on June 12, 1929.

It is known that Father Godfrey Coquart S.J., resided here for eight or nine months, between the years 1742 and 1743, and that his ministrations were mainly in the spiritual interests of the voyageurs of the discoverer and builder of the fort, which became the second base of his operations in the west.

The first white child baptized here was Marquette Ryan, son of Judge Ryan, who now lives in Los Angeles, California.

It is very unfortunate that all the records, pertaining to the construction of the early church of St. Cuthbert's have been lost in the fire which destroyed it in 1913. The present church at Portage no longer bears the same name. When the new church building was erected, a substantial gift was offered on condition of commuting the old patronage for that of St. John the Evangelist. This was in 1914, the church being blessed on September 13, by Monsignor Cherrier by authorization of Archbishop Langevin, and in the presence of Father Albert Baribeau, the then pastor of Portage. The Sisters of Notre Dame des Missions have come to take charge of the parochial school on the Feastday of Our Lady of the Assumption, the same year of the blessing.

PRESENT PASTOR

Father I. E. Derome, who, since the early part of 1923, is doing pastoral work at Portage, has taken great interest in the spiritual care of the youthful inmates of the Reformatory School of the town. As the boys are of various religious faiths, it was thought advisable by the authorities to have them present en masse at all and any religious service provided. This system could not, of course, be allowed to perdure, and though on June 4, 1923, all the children, 93 in

number, came to St. John's for Mass, 28 of them being Catholic, it was felt inexpedient to carry on such a measure, as the following Sunday, they would all repair again to some Protestant church in the town. Arrangements have been made and remade, approved and cancelled, till success finally crowned the parleys, and now, since October 29, 1923, only Catholic boys of the Reformatory come each Sunday for Mass to the church. Archbishop Sinnott confirmed a goodly number of these on various occasions, and at times they all receive Holy Communion in a body. Every Friday catechism is taught at the School and the local nuns train them also in hymn singing.

Many converts have been made and received into the body of the Church by Father Derome, and as many as 10,000 communions are distributed throughout the year.

Fifteen miles south, there is the Layland siding, in charge of the Portage incumbent, and at His Grace's last visit, 32 persons were confirmed. Mass is said in one of the homes of the faithful.

The Catholic Women's League was organized here on May 9, 1926. The names of the various religious priests, such as belonged to the Jesuit and Oblate Communities, and were in charge here years ago, is not known, but the following pastors have been since 1899: Father J. Vien, 1899-1907; Father J. W. Arsenault, 1907-1911; Father J. Brown, 1911-1913; Father A. E. Baribeau, 1913-1915; Father A. Roy, Adm., 1915-1917; Father A. D. Rheume, 1917-1919; Father P. Caraher, 1919-1923; Father J. E. Derome, 1923, March 31.

St. Eustache Parish

A CENTURY AGO



THE parish ancestors of St. Eustache are Father Belcourt's Indians, for whom he founded a mission as early as 1883 on the Assiniboine, about thirty miles from its confluence with the Red River. Mr. George Simpson, Governor-in-Chief of the Hudson's Bay Company in America, granted a very valuable piece of land, fully five miles in length, for this Indian village, Father Morice advises us in his History, and

upon it, Father Belcourt, almost singlehanded, set out to build a church with humble abodes surrounding it, to which he allotted small farms, his primary intention being to teach his savage parishioners the art of agriculture prior to instructing them in the rudiments of religion. Though Bishop Provencher would have rather seen more apostolic catechizing than farming in his representative on the banks of the Assiniboine, he must have, nonetheless, seconded his priest's efforts for in seven years' time upwards of six hundred pounds were spent on that mission alone.

THE GROS VENTRES INVADE THE MISSIONS

Father Morice, on page 139 of his History, tells of the stirring times which the young mission experienced. He relates in part, that Father Belcourt "was still in the experimental stages when his catechumens were dispersed by a band of Gros Ventre Indians who fell upon them unawares. A house barely twenty feet square had just been put up, which was intended as a chapel for the people and lodging quarters for the missionary, and which was at the time the only building of the kind within sixty miles of the episcopal mansion. When assailed by the American Indians (The Gros Ventres), Belcourt was living under a shelter of skins and bark. He hurriedly left his hovel, and took refuge in the log house where he assembled his remaining Sauteux."

The attack was well planned for all the able-bodied Indians were away to the chase, there being but four braves to defend the village, two pagans and two Christians, and the former had not even a bow or arrow. Yet the ones by their expert shooting, and the others by much noisemaking, have so fooled the attacking party as to the number of the besieged that they finally vamoosed and had to forego their desire for scalping. This invasion made Father Belcourt seek a more

strategic point of vantage for his Indian parishioners, and so, he moved into the so-called Fournier Prairie, on the left bank of the Assiniboine. The name which he gave to his mission was that of St. Paul's Mission or Baie St. Paul, though it must be remembered that the present site of St. Eustache is about four miles away from it.

FIRST CONVERTS

Though the missionary was much interested in teaching his Indian tribe the way how to raise potatoes, maize and barley, and was delighted when Bishop Provencher had sent him oxen, he did not forget the Lord's work of catechizing the savages. In the summer of 1836 he was gladdened to admit five neophytes to Holy Communion, after they have been kept on trial for three years. That same year he received a visit from Sauteux Indians near the Rockies, who heard that several members of their tribe were learning how to "pray" from the mouth of a black robe who uttered words in their own language, full of admirable wisdom. Ross, the historian, avows that Father Belcourt knew the language of the savages better than the savages themselves and that he was "a man of active habits, intelligence and enterprise."

FIRST RESIDENT PARISH PRIEST

Father Belcourt remained at his mission till 1838, when he was sent to Rainy Lake to study the conditions there. Thereafter, till 1874, St. Paul's Mission was served by itinerant missionaries, among whom we may mention the saintly Father Kavanagh, long-time pastor of St. Francois Xavier. In 1874, Baie St. Paul became a parish, having for its first parish priest a very capable and zealous pastor by the name of Cyrille St. Pierre. He it is who by dint of much effort and sacrifice managed to construct a very pretty log church. The parish grew by leaps and bounds and it



St. Augustine's, Brandon

appeared as though it would soon be a potent rival of the growing town of Winnipeg. It is also from the year 1874 that the parish records are dated.

A DISASTROUS INUNDATION

In 1881-2, a disastrous inundation, caused by the swelling Assiniboine, visited the whole region of Baie St. Paul and a great part of the Province of Manitoba. This was the fourth time that the river-waters went on a rampage, recalling the inundations of 1826, 1852 and 1861. Water reached the very windows of the St. Paul Mission Church, and a greater part of the cemetery was carried away by the angry flood. The discouraged pastor gathered around him those who were willing and set out with them for Pembina, North Dakota, where he founded a French parish, dedicated to St. Olga, which is today in a very flourishing condition. To those who remained to weep over the debris of their deserted village, Father J. V. Quevillon was sent, as pastor, and he decided to move the village quarters a little further away from the scene of possible floods in the future, taking up his residence in a log school which served the two-fold purpose of chapel and rectory. He lived there in extreme indigence till 1884, when he was succeeded by Father Joseph A. Ph. Fortier, who enriched the little chapel by Stations of the Cross, erected on the 21st of December of the same year. Father Fortier left in June 1886, and was replaced temporarily by Father Gabriel Cloutier, pastor of St. Norbert and Vicar-General of the Archdiocese of St. Boniface, who but lately has gone to his heavenly reward.

FATHER MARTIN

In the meantime, a little chapel was still found necessary at the old Baie St. Paul, and it is there that Father Cloutier erected Stations of the Cross in the month of June 1886, receiving also in the same month an abjuration of error from William McLaughlin, whom he baptized conditionally. As Father Fortier was not to return anymore to St. Eustache, Father Cloutier remained in charge till the coming of Father Martin, July 1887, who labored both materially and spiritually for the good of his flock for fifty fifteen years, that is from 1887 till the 15th of June 1932. After a year of tenure Father Martin transported the old mission church from Baie St. Paul to the village, as chosen by Father Quevillon, naming it that of St. Eustache. He rebuilt the edifice with the willing collaboration of his parishioners and, in the fall of the year, erected the Way of the Cross in the new church. A few years later, Archbishop Tache helped him financially towards building a fitting presbytery, but the old rectory was soon put to good use.

ST. MADELINE'S CONVENT

Persecution of religion and Religious Orders in France forced many nuns to seek shelter in Manitoba in French-Canadian centres, and Father Martin was among the first to solicit their services. They arrived at St. Eustache on the 13th of October, 1891, and received a very paternal welcome from the far-seeing pastor, who lodged them provisionally in his old rectory. It is there that the Rev. Superior St. Albert, Mother Maria Pia de Jesus, Sisters Eusebie and Ste. Ida passed many happy days amidst the hardy privations of Manitoba's early days. Eleven years after, upon the visit of the Rev. Mother St. Etienne, plans were made to build a more substantial convent building, to the Monastery being allotted a half-quarter section of land for the customary Convent grounds. Monsigneur Langevin blessed the site and the new Monastery in May, 1903.

THE ST. EUSTACHE CHURCH

Meanwhile, Father Martin was being bidden a regretful farewell by his

loving parishioners, who saw coming in their midst Father Campeau from St. Joseph's parish. The pastors simply exchanged parishes. Father Martin going to Father Campeau's charge, which he is still directing to the present day despite an advanced age. The new Curé of St. Eustache soon set about building a new church which he had completed by 1904, turning the old church building into a parish hall. He remained pastor for ten years having for assistants such able men as Fathers Kugener, Des Landes, Feland, Fosselet and Camirand. On the 15th of August 1912 he was named Curé of St. Agathe, where he died a few years ago. His place was taken by the present pastor, Father J. A. Bastien, who has had such collaborators as Fathers Bertrand, J. Ludger Bastien and J. M. Comte, the present assistant.



Father Martin

A LIST OF PARISH ACTIVITIES

In 1914, a heating plant was installed in the church basement, and two years after, an organ was acquired which finds very favourable comment from some of the best musicians of the City and elsewhere. In 1919, the value of the presbytery was enhanced by the installation of a hot and cold water system, and in 1921 the whole Church was redecorated, its interior and exterior. A portico in cement and walks of the same material around the church premises also made an appreciable difference in the general appearance of the parish plant, outside, and inside, new pews, two confessionals and a communion rail, all of artistic workmanship, bespeak the care of the pastor for a fitting ensemble of church furnishings. All the statues were repainted by an Italian artist, Giuseppe Serarini in 1922, and Herve Benoit, a Canadian woodworker, made a beautiful pulpit. During the same year, Albert Gauvin, a parishioner, was engaged to repair the heavy damages caused the church edifice by a tornado, and he performed his task to the satisfaction of all.

In 1923, the extensive parish land property was doubled in value by clearing it of its encumbering brush, and in 1925, due to the efforts of the Ladies of St. Anne's Society and the Children of Mary, three magnificent altars were set up, the Main-Altar being greatly admired by all visitors to the parish.

The crowning parish achievement came about in 1928 when His Grace Archbishop Sinnott came to bless four Church bells, cast by the Maison Paccard, d'Anney le Vieux, France, which all admit not to have a rival neither in the Archdiocese of Winnipeg nor in that of St. Boniface.

The Catholic population of St. Eustache consists of 943 souls, that is, 501 French-Canadians and 442 English speaking. There are in all 156 families. Five district schools are totally or in part controlled by the Catholics, there being eight Catholic teachers; three of whom are Religious.

The parish is now making plans for its Centenary, commemorative of its 100 years establishment, and both pastor and people have set this motto as their keynote of parish life:

"Toujours faire de son mieux,
"Et laisser le reste à Dieu"

St. Francois Xavier Parish

1823

MUCH old-time missionary history is woven around the Church and parish limits of St. Francois Xavier, known of yore as White Horse Plains. When Bishop Provancher commenced his first new year of episcopacy as coadjutor of the Northwest, in 1823, he found his diocese in a sorry plight. A plague of locusts thrice swarmed over St. Boniface and its confines, destroying every bit of crop and grass. Added to this, was the news that Pembina, a well inhabited supply colony of the Hudson's Bay, fell to the United States as a result of the established international boundary between the two lands, and with it came the peremptory orders from the executor of Lord Selkirk's will, who died at Pau, France, on April 8, 1820, that all the Pembina folk must necessarily remove bag and baggage to Fort Douglas. These facts brought the young Bishop to Pembina with inducements, such as they were, made to the Metis to settle around St. Boniface, for he was forced to recall their priest, Father Dumoulin, once Pembina became a deserted village.

A few followed the Bishop's advice, but others went up the Assiniboine to squat at the White Horse Plains, 15 miles from the Forks, or St. Boniface, where in due time a well sized parish was established. Their leader was Mr. Cuthbert Grant who quitted the service in the Hudson's Bay Company, and it is the group he brought with him which formed the nucleus of the parish of St. Francois Xavier, named after the great Jesuit apostle to the Indies.

EARLY MISSIONARIES

It is till the year 1827, that Father Antoine Destroismaisons served this mission, when, in the autumn of the year, he was replaced by Father Harper, who resided at the Plains during the winter season, coming down only for Sundays during the summer. This priest was the first recruit Bishop Provancher gained in the East. He was a French-Canadian with an English name, and his entry into the diocese increased the number of priests under Bishop Provancher to two, and this in a territory almost as vast as the whole of Europe. When in 1827, Father Destroismaisons left for Canada, as the East was then called, the Bishop saw him replaced by a cleric named Francois Boucher, who, in due time was ordained to take Father Harper's place at the Plains in the summer of 1831, where he remained till the summer of 1833.

In that year the mission counted 424 souls.

FIRST CHURCH AND PARISH RECORDS

In the course of the year 1828, Father Harper succeeded to build a little mission church, but as it gradually grew too small, Father Boucher built a larger one, in 1832, eighty feet long and 33 feet in width and the first Holy Mass, said in the new church, was celebrated on Christmas Eve of the year 1833. With the new church came also ordinary parish duties such as the holding of Baptisms, Marriages and Burials. In 1833, Charles Edouard Poiré was ordained priest and sent to the Plains, where he stayed for five years, and then expressed his desire of going East.

A BISHOP PASTOR AND A PASTOR BISHOP

Thereon follow the names of Fathers J. B. Thibault, George Belcourt, Arsene Mayrand, Jean Edouard Darveau and Louis Franc. Lafleche. From 1846 till 1849, the mission was visited by His Lordship himself, Bishop Provancher, and the following Oblates: Aubert, Farand, Bermond, Maisonneuve, Tissot and again the farmer-priest Belcourt. In 1849, and for the following three years, this church had for pastor, the Rev. Louis Franc. La-

fleche, now become Vicar-General since his previous pastorate. Thirty-five years later, September 20, 1887, it was as Bishop of Three Rivers that the Rt. Rev. Lafleche came to St. Francois Xavier on a visit, confirming 40 persons, whose fathers and grandfathers he once knew as his parishioners. For seventeen years, 1852-1869, the parish had for pastor the Rev. J. B. Thibault, Vicar-General of Archbishop Tache, who had for the year 1853 Father Bourassa as assistant. In September of 1866, Father Kavanaugh arrived at White Horse Plains to assist Father Thibault, and the charge of the Mission at St. Paul, which later became the parish of St. Eustache, was given him as an extra duty. Father Kavanaugh succeeded Father Thibault in 1869 and was destined to be pastor of the Plains for forty years.

CANONICAL ERECTION

On the 10th of April, 1876, Archbishop Tache, by a decree raised the mission of White Horse Plains to the status of a canonical parish, giving it the name of St. Francois Xavier. But, we must not pass over in silence the work of the Sisters who by this time were labouring for the parish for twenty-six years. It was in 1850 that two Sisters, Lagrange and Lafrance, of the Sisters of Charity Community of St. Boniface, arrived to found a school, establishing also a boarding institute for children who lived at too great a distance to avail themselves of daily attendance. Two years later, a lay teacher, Dominique Bebeau, founded a school in a different part of the parish, where he taught successfully for several years. Towards 1880, the parish welcomed another lay teacher, Louis Joseph Fourquet, a well educated and capable master of studies, who for fifteen years instructed his pupils in a school to the west of the parish limits.

NEW CHURCH

In 1900, the parishioners built an altogether new church in brick, which was blessed the same year or, the 4th of December by Archbishop Langevin. Nine years later, Father Kavanaugh took his well merited repose from parish labour and the Rev. Adelard Duplessis took his place till July 1911. From this date the parish is under the direction of Father J. W. Fyfe, who is pastor now for almost two decades.

Here is a complete list of missionaries whose spiritual work in the parish have made it what it is: Rev. Picard Destroismaisons, 1824-27; Rev. Jean Harper, 1827-31; Rev. Francois Boucher, 1831-33; Rev. Chas. Ed. Poiré, 1833-38; Rev. J. B. Thibault, 1838-39; Rev. George A. Belcourt, 1839-40; Rev. Arsene Mayrand, 1840-43; Rev. Jean Edouard Darveau, 1843-44; Rev. F. Tache, 1844-45; Rev. L. Franc. Lafleche, 1844-46; Mgr. Provancher and Oblates, 1846-49; Rev. L. F. Lafleche, 1849-52; Rev. J. B. Thibault, 1852-59; Rev. F. X. Kavanaugh, 1860-1909; Rev. Adelard Duplessis, 1909-1911; Rev. J. F. Fyfe, 1911-.

St. Lazare Parish

ST. LAZARE was founded fifty years ago, in 1870, by Father Decorbey O.M.I., with a population of 376 souls. Today, there belong to this parish 40 French-Canadian families, 48 Metis and 4 English speaking. Father Decorbey, a veteran missionary, has left an excellent souvenir here, his stay being from 1870 to 1895.

After him came as pastors the following priests: Leon Favreau O.M.I., 1895-1899; Charles Mailland, 1899-1903; Hormidas Hogue, 1903-1909; Charles Deshaies, 1909-1910; C. W. Lalonde, 1910-1921; Edouard Bordon, 1921-1925; Alex Deschambeault, 1925-1928; died August 12, 1929; Arthus Desmarais, 1928, died November 4, 1929; P. E. Halde, 1930.

(Continued on page 71)

German Catholics of Western Canada

BY PRIOR PETER O.S.B., V.G., MÜNSTER, SASK.

SINCE Canada's population is composed of people from all nations and tongues, it necessarily follows that a large percentage must be Germans or of German extraction. The census for all Canada, taken in 1921, is incomplete and misleading in as far as it classifies 294,636 persons as Germans, 107,671 as Austrians, 100,064 as Russians, 12,837 as Swiss and 13,181 as Bohemians. Beyond doubt, many thousands of the groups classified as Austrian, Russians, Swiss and Bohemians use German as their mother tongue, and I am justified in giving the number of German Catholics in the entire Dominion, according to a conservative estimate, at 200,000 at least. In view of the fact that no other

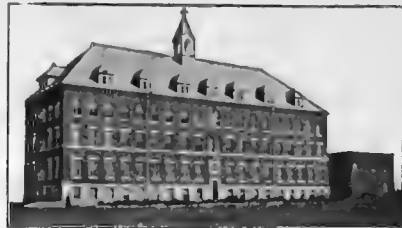
return for their services, Lord Selkirk granted them lands for permanent settlement along the banks of the Red River. There they pitched their tents, which soon gave way to log houses, and a small German settlement took its rise. This they dedicated to the great Benedictine saint and apostle of Germany, St. Boniface. To this very day the seal of the city of St. Boniface bears the German inscription "Gotteshilfe" ("God's Help").

NOT NUMEROUS IN MANITOBA

The German Catholics, however, were never very numerous in Manitoba. The prominent centre is St. Joseph's Parish in the city of Winnipeg with approximately 200 families, or 1,000 souls. The first missionaries to arrive in Winnipeg, in the spring of 1899, were the two Polish brother-priests, Fathers Albert and William Kulawy, O.M.I., who, in the summer of the same year, were joined by the German Father Adolph Enk, O.M.I. Father Augustine Suffa, O.M.I., arrived in 1900 and soon after Fathers Karl Groetschel, O.M.I., and Joseph Cordes, O.M.I. Father Enk died on March 15, 1901, after a visit to the German congregation at Gretna, where he conducted a funeral and contracted pneumonia. The German Catholics of Winnipeg at first attended the church of the Holy Ghost which had been erected by Fathers Kulawy.

ERECTS ST. JOSEPH'S CHURCH

In 1904 St. Joseph's Church was erected under the direction of Father Cordes who became its first pastor. In 1910 he was succeeded by Father John Baptist van Gisteren, O.M.I., and upon his death four months later, by Father Paul Hilland, O.M.I., who presided over the parish during the trying and troublous years of the Great War until 1926, when Father Joseph Riedinger, O.M.I., was appointed pastor. The present pastor is the Rev. Father Bernard Leberberg, O.M.I., who until last year held the responsible position of the first provincial of the German province of the Immaculate Conception of the Oblate Fathers in Canada. (This province was erected on March 15, 1926, with the seat of the provincial at St. Mary's Church at Regina, Saskatchewan. The present provincial is the Very Rev. Thomas Schnerch.) Assistant priests at St. Joseph's Parish were the Oblate Fathers L. Hermandung, Peter Habes, Peter Bour, F. X. Rapp, Emil Twardochleb, and H. Kelsch. As



St. Peter's College, and Abbey Münster, Sask.

(Kraus and Neumann) at Gretna have each given a sister to the Grey Nuns, and another family a priest to the Oblate Fathers, the Rev. Albert Schminnowsky.

STRENGTH IN ALBERTA AND B.C.

The German Catholic population in the province of Alberta in 1910 (then the diocese of St. Albert) was estimated at 3,170. During the past twenty years it must have materially increased because Alberta, in like manner as Saskatchewan, has absorbed thousands of immigrants from Central Europe during that period. It is stated on reliable authority that approximately 450 families of German Catholics are inhabiting the district of Rosenheim, Spring Lake, Provost and Altario alone. Parishes also exist at Heisler, Wanda and St. Rosenheim. 5,200 German Catholics are now estimated for the Archdiocese of Edmonton. No data is available for the diocese of Calgary. A German Catholic colony has been established in the district of Friedenthal, near the Peace River, and is attended by two German Oblate Fathers. A fair number of German Catholics is also to be found in and around Edmonton, Calgary, Lethbridge, Ross Creek, Chipman, Spruce Grove, Faith, Morinville, Beiseker, Bruderheim, Compeer, Daysland, Fort Saskatchewan and a number of other places.

In British Columbia there are only four German priests, three Oblate Fathers and one Franciscan. Consequently the German Catholic population in that province can only be a small percentage.

85 PRIESTS IN SASKATCHEWAN

We now come to the province of Saskatchewan, in which 85 German or German-speaking priests labor in the vineyard of the Lord, a circumstance which, without further investigation, points to the fact that the German Catholics must be quite numerous in this province. In the year 1901, at the time when immigrants began to pour into the Canadian West by the thousands annually, the combined population of Manitoba, Saskatchewan and Alberta totalled 419,512 (see official census), whereas in 1927, according to the com-

putation of the Federal Minister of Trade and Commerce, Mr. James Macdonald, the population of Saskatchewan alone had increased to 836,000. Saskatchewan has provided homes for at least 50,000 German Catholics, though I am inclined to believe that, if a rigid census were taken, the number would be considerably higher, possibly 75,000 to 80,000. According to the statistics on hand, the archdiocese of Regina (including the new diocese of Gravelbourg) numbers 30,000 German Catholics, while in the diocese of Prince Albert and Saskatoon the estimate is 11,000, and in the Abbots Nullius of St. Peter, commonly called St. Peter's Colony, 9,000.

REGINA HAS LARGEST PARISH

The largest German Catholic parish in the province of Saskatchewan, if not in all Canada, is St. Mary's in the capital city of Regina. It was successively attended by Fathers Larche, a secular priest (in 1853), Joseph MacCarthy, O.M.I. (1885-1886), Damian Gratton, a secular priest who lost his life in a blizzard while returning from a sick call in 1891; J. E. Zerbach, a German secular priest; St. Germain, O.M.I.; and P. van Hertum, a Belgian Premonstratensian. German Catholics constituted the majority of the parishioners of St. Mary's from the very beginning. On the arrival of three German Oblate Fathers—Rev. Father Augustine Suffa, as pastor, and two assistant priests—in November, 1903, new life was injected into St. Mary's Parish. Regular and solemn services were held, societies were organized, schools were erected and, in the vicinity of Regina, new parishes and missions were founded at Arat, Milestone, Chamberlain, Craik, Davidson, Greenfield, Lang, Kronau, Rouleau, Indian Head and Qu'Appelle. Soon after, other parishes and missions sprang up at Holdfast, Claybank, Sedley, Odesa, Kendal, Vibank and Candiac. In 1928, St. Mary's Parish counted over 400 families, though since the erection of Regina into the episcopal city in 1910, the English and French speaking parishioners separated and formed the Holy Rosary Cathedral Parish and the

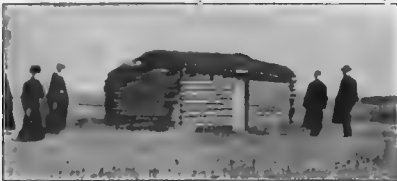


Rev. Albert Gerichen O.S.B.

nationality is so easily assimilated by the country of their adoption as the Germans—Ontario's German population in 1901 was given as 255,787 whereas in 1921 it had decreased to 164,217—the actual number of German Catholics must be considerably higher. The majority of German Catholics are agriculturists and very many of them have established their homes in Western Canada.

TYPICAL FARMERS

Among the various types of farmers the Germans are the most successful. As pioneers in a land that offers difficulties of every description, they are unexcelled and will devise means to be masters even in the most trying circumstances. They will succeed where others



First Benedictine "Monastery" in Canada—Münster, Sask., 1902.

have failed. If the reader wishes to challenge this statement, let him convince himself and visit some of the well-attended farms of our German Catholic agriculturists, inspect the beautiful homes they have erected by their thrift and diligence, and see the commodious farm buildings on the place. If any class of naturalized citizens of Canada have contributed their mite to the upbuilding of our great country with its unlimited possibilities, due credit must be given our German Catholic settlers.

SEAL OF ST. BONIFACE

As far back as the year 1812 we find German Catholics in Western Canada. They were German-speaking soldiers from Switzerland hired by Lord Selkirk for the protection of his interests. In

proof of the successful pastoral labors of the Oblate Fathers in St. Joseph's Parish it may be mentioned that six young men of the parish, up to 1924, have embraced the priesthood. The Catholic Men's Society of the parish numbering 150 active members, is in a very flourishing condition and celebrated its silver jubilee in 1927.

WITHIN THE DIOCESE

Groups of German Catholic families may also be found at and in the vicinity of Morden, Brandon, Winkler, Altona, Camp Morton, the Schneider Colony and scattered at various other places in the province. In the year 1914 the number of German Catholics in Manitoba was estimated at 2,500. An estimate of 2,000 has been received recently. Two of the German Catholic families



First Church at Marysburg, Sask. (formerly Dead Horse Lake, Sask.)

Sacred Heart Parish. When Father Sufia succumbed to influenza in 1918, Father Heinrich Boening, O.M.I., succeeded him until his transfer to Holdfast four years ago. The present pastor of St. Mary's is Rev. Paul Hilland, O.M.I. Of the assistant priests at St. Mary's may be mentioned the following German Oblate Fathers: Kasper, Kim, Habets, Rapp, Joerissen, John Schulte, Rour, Riedinger, Funke and Ueberberg. Since the organization of the German Catholic Society called the Volksverein, an organization founded by Right Reverend Abbot Bruno Doerfler, O.S.B., and Father Sufia conjointly in 1909, St. Mary's has ever been the chief centre of the activities of this society.

GRAYSON, SASK

In 1899 a German secular priest, Father F. Woodcuter, founded the German Catholic mission at Grayson and gave it the name Mary Help. From 1901 to 1903 it was attended by Fathers Albert Kulawy and Sufia. Later on it became a parish with resident priest and headquarters for a number of Oblate missionaries who from here visited the following places: Killaly, Lemberg, Dysart, Cupar, Kronsberg, Southey, Govan, Nokimos, Christina, Wolfheim and Wakefield. A group of Ursuline Nuns from Schweidnitz, Germany, established at Grayson a house of their Order, but during Holy Week in 1922 the entire convent was destroyed by fire. After the disaster they located at Vilsank, where they now have a very fine convent with novitiate and academy. Groups of German Catholic families may also be found north-west of Grayson, centering about the towns of Raymore, Quinton and Punnichy.

MANY OTHER MISSIONS

West of Regina the Oblate Fathers Riedinger, Hermanndung and Rapp have labored very successfully in establishing German Catholic parishes and missions at Preat, Leader, Lancer, Mendham, Josephthal, Liebenthal, Speyer, Blumenfeld, Rosenthal, Rastadt, etc. Father Hermanndung has supervised the building of no less than eight churches in this district. German Ursuline Nuns have established a house at Preat and are devoting themselves to the education of the children in the district. Groups of German Catholic families (mostly with church) in the archdiocese of Regina may also be found at Spring Valley, Horizon, Pangtan, Kadhive, Ceylon, Bergfeld, Lake Alma, Jakobseberg, Marienthal, Tribune, Estevan, Maryland, Landau, Balgonie, Riverhurst, Marquis, Outlook, Lampman, Penzance, North Portal, Maxstone, Limerick, St. Marcel, Marsfield, Cadillac, Scottsguard, Shaunavon, Govenlock, Ravenscrag, Fife Lake, Buffalo Gap, Avonlea, Dilke, Gull Lake, Billium, Truax, Gooding, Landstut, Melville, Rockleg, Windthorst, Kipling and many other places.

THE BENEDICTINE FATHERS

We now come to a very interesting part in our article: the founding by German Benedictine Fathers, in 1903, of St. Peter's Colony, which comprises 50 townships in central Saskatchewan, and the founding by German Oblate Fathers of St. Joseph's Colony in the western part of Saskatchewan. In 1905. The work of colonization in both vast districts was done orderly and systematically, as may be expected from men belonging to an Order. In both cases the work was successful beyond expectation. Much of this success has been contributed in both instances by the services of an enthusiastic colonizer and layman, Mr. F. J. Lange, who is now engaged in a similar project in the Meadow Lake district along the Beaver River. His home is at Battleford, Sask.

As already stated, about the year 1900, when the C.P.R. had strung its rails in a transcontinental line across the whole of Canada and when the C.N.R. was about to follow the same course further north, settlers poured into

the Canadian West by the thousands, among them many German Catholics from the United States and Europe. In order to preserve the German Catholic settlers from the danger of losing their faith, which would easily have happened had they settled haphazardly in the extensive plains, the Benedictine Fathers of St. John's Abbey, Collegeville, Minnesota, decided to pick a large and suitable tract of land in Western Canada, where all German Catholic immigrants could locate together and where they could easily unite in building their own churches and schools, keep their language and preserve their faith.

400 MILES IN A WAGON

Father Bruno Doerfler, O.S.B., in 1902 was sent by St. John's Abbey to reconnoitre, and after traversing southern Saskatchewan and part of Alberta, finally selected what is now St. Peter's Colony, but only after he had journeyed by means of a heavy wagon over 400 miles over roadless and trailless prairie expanses. On the suggestion of St. John's Abbey the Benedictine Priory of Cluny, Wetang, Illinois, with Very Rev. Father Alfred Mayer, O.S.B., as superior, volunteered to transfer their community to Western Canada and to establish in the midst of the proposed German Catholic colony a monastery of their Order. With the help of advertising of the new colony in the German Catholic newspapers of the

Michael Ott, O.S.B., who succeeded Abbot Bruno after his death on June 12, 1919, thus became the first Abbot-Ordinary in Canada. The present Abbot-Ordinary is the Right Rev. Severin Gerken, O.S.B. In 1911 the Sisters of St. Elizabeth, Klagenfurt, Austria, established a convent at St. Elizabeth Hospital at Humboldt, and soon extended their activities to other parts of the colony and the province. In 1913 Ursuline Nuns of Hueselhue, Germany, arrived and several years later founded their convent at Bruno, where they conduct the St. Ursula's Academy, besides teaching in various schools of the colony. In 1920 the new abbey and college building, a stately edifice, was erected at Muenster. In 1927 one of the students of St. Peter's College became the champion orator of the province of Saskatchewan. Two Catholic weekly newspapers, the St. Peter's Bote (German), founded in 1904, and the Prairie Messenger (English), established in 1923, are published at the abbey. The abbey numbers 31 priests, 5 clerics, 5 clerical novices and 10 lay brothers.

OBILATES ESTABLISH A COLONY

The work of the Benedictine Fathers in St. Peter's Colony has been duplicated by the Oblate Fathers with similar success in St. Joseph's Colony in the diocese of Prince Albert and Saskatchewan. The



Prominent Church of the Assumption, Mapleburg, Sask.

United States, thousands of German Catholic settlers were attracted, and even before the C.N.R. had completed their line through the district in 1904, St. Peter's Colony was a complete success.

LATER RESULTS

Space will not permit to dwell upon the hardships and privations encountered in the great work, but suffice it to say that the following places have churches (some of them very beautiful) with resident pastors: Muenster, which is the spiritual centre; Humboldt, the political centre; Carmel; Bruno; Cudworth; Leofeld; St. Benedict; Lenora Lake, Marysburg, Fulda, Watson, Engelfeld, Naicam, Annaheim. The following are still attended as missions: St. Gregor, St. Oswald, Beauchamp, St. Scholastica, Conception, Dana, Peterson, St. Leo, St. Martin, Manresa. Most of these missions are attended every Sunday and holiday of obligation, and sermons are generally delivered in both German and English.

MUENSTER AN ABBEY

Recognition of the work done came from the Holy Father in 1911, when the young monastery at Muenster was elevated to the dignity of an abbey with Prior Bruno Doerfler, who had succeeded Prior Alfred Mayer in 1906, as the first abbot. The venerable and zealous missionary and first bishop of Prince Albert, the Right Rev. Albert Pascal, O.M.I., was celebrant at the abbatial blessing. In 1921 St. Peter's Abbey was raised to the singular dignity of an Abbatia Nullius, and Abbot

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ST. WALBURG DISTRICT

There is a small German Catholic colony comprising the district of St. Walburg, Emmaville, Charlotte, Paradise Hill and Red Cross, north-west of Battleford. Groups of German Catholic families have established themselves also at Battleford, Biggar, Brooksby, Carlton, Colonsay, Delisle, Kermaria, Marcellin, Leask, Fishing Lake, Kuroki, Maidstone, Saxby, Edam, Sinnett, Shellbrook, Swanson, St. Philippe, Viscount, Vanscoy, Young, Wakaw, Watrous, Bonne Madone, Prince Albert, North Battleford, Saskatoon, and in a number of other places.

WORTHY OF MENTION

The following Oblate Fathers, besides those already mentioned, are or have been familiar figures to the German Catholic settlers in the diocese of Prince Albert and Saskatoon, and particularly in St. Joseph's Colony: Th. Kret, A. L. Forner, J. Schweibis, Jos. Guth, Francis Palm, Wm. Brabender, J. B. Schulz, C. Groetschel, L. Kim, P. Bieler, K. Mayer, W. Schulte, P. Minwegen, L. Nandzik, J. Kohler, P. Rosenthal, M. Hermes, J. Boening, L. Hermanndung, P. Leibel, Jos. Schneider and Wm. Bruck.

To these and all the priests who have so zealously labored in the vineyard of the Lord in Western Canada may be applied the words of St. Paul: "How beautiful are the feet of them that preach the gospel of peace, of them that bring the glad tidings of good things" (Rom. X, 15). May their "reward be great in heaven." (Luke VI, 23.)

Around Winnipeg Archdiocese

ST. LAZARE PARISH

Continued from page 69

EARLY PIONEERS

Luc Tremblay, arrived in 1882 from Quebec; Delphis Chartier arrived in 1889 from Quebec; Ovide Guay arrived in 1889 from Quebec; Edmond Simard arrived in 1888 from Quebec; Joseph Tremblay arrived in 1889 from Quebec; Pierre Huberdeau arrived in 1903 from Quebec; Edward Dupont arrived in 1904 from Quebec; Ludger Prescott arrived in 1904 from Quebec; Joseph Decory arrived in 1882 from France; J. M. Fouillard arrived in 1893 from France; G. Lefranc arrived in 1907 from France; O. Cadieux arrived in 1911 from Letellier, Man.; Wm. C. O'Keefe arrived in 1880 from Hamilton, Ont.

CHURCH BUILDINGS

Father Decory built a small chapel early after the parish was founded, and, in 1899, it was replaced by a stone

FIRST FATHERS

While the land in St. Peter's Colony is mostly gently undulating prairie studded with poplar groves, bleak rolling and hilly prairie is the predominant feature of St. Joseph's Colony. The soil in both colonies is quite rich and fertile. Father Laufer was appointed first superior of St. Joseph's Colony and worked undauntedly for its welfare. In 1928 the colony consisted of the following parishes with resident priests: Tramping Lake, Denzil, Salvador, St. Peter, Grosswerder, Leipzig, Handel, Scott, Revenue, Macklin. At the last mentioned place the Sisters of St. Elizabeth of Humboldt are conducting St. Joseph's Hospital, and at Scott, St. Francis Hospital, while the (School) Sisters of Notre Dame have established a house at Leipzig. The missions are the following: St. Francis, St. John, Aux. St. Donatus, Ermine, Lusland, Major, Dodsland, Karmelheim, Unity, Wilkie, Rutland, Evesham. The German Catholic popu-



Father Decory O.M.I.

structure, built by Delphis Chartier, and during the time when Father Favreau was pastor. The blessing ceremonies evoked much glory to the community, now forty years ago, much of the elite of the province being present, as also Archbishop Langevin and a cortege of priests from Quebec. But as the church was at too far a distance from the village, Father Lalonde had another church constructed, which was ravaged by fire in 1923. The present one was built by Father Edouard Bordon.

THE TOWNSITE

St. Lazare is situated in one of the prettiest cradle spots of the Assiniboine Valley. It is on the main C.N.R. line, running East and West, and offers therefore excellent opportunities along agricultural lines, as the soil is of good quality, roads are gravelled and the school, under the direction of Mr. W. Paul and Miss Helene Dupont, is of first rate order. All the places of business are in the hands of French-Canadians, who are sons of the early pioneers in the settlement.

St. Felix Parish

DUNREAE, MAN.
1891-1899

THE first chapel under the name of St. Felix was constructed at Dunrea in the year 1891, on Charles Beupre's farm, Father Campeau coming down from the St. Alphonse parish twice a year to say Mass for the few pioneer families. After him came as resident priest, Father Turcotte, pastor of Deloraine, who was in turn succeeded by Father Jubinville on February 22, 1899, to whom the parishioners tendered an address of welcome, read by Honorius Daugreault. In the following month the new pastor visited all the surrounding Catholics and on the 16th of April of the same year, he was the recipient of a donation of \$145.00 contributed for the purpose of buying a pair of horses for the pastor.

WHERE TO BUILD THE CHURCH

On the 17th of June 1899, the then Father Beliveau accompanied His Grace Archbishop Langevin on a pastoral visitation to Dunrea, when it was decided to build a church, as the chapel was found altogether too small to accommodate the growing numbers, and the pastor has had to binate in the same parish in two different districts in order to give an opportunity to all to hear Mass. About this time rails were laid in the vicinity of the town and this gave occasion to a heated dispute where the Station was to be built. The Protestants wanted it in their midst, the Catholics argued for their own locality, naturally as close to the Church as possible. Eventually, the first group carried its arguments to a victorious close but not without creating a scission amongst the Catholics themselves, some of whom were for building their new church near the Station and others for continuing the excavation near the old chapel site. His Grace at first ordered interruption of the work on the new church till the factions would somewhat calm their differences, then by the presentation of a petition by parish delegates, ordained, under date of 12th of July 1903, that both church and presbytery were to be built near the Station. This official sanction settled the affair and four lots were donated by a Protestant, Mr. Dunlop, for the church buildings. The new church, 50% by 34, was blessed on Xmas Eve of 1903 by the Rev. Charles Chaput S.J., the Archbishop's delegate. Construction work on it had been done by D. Pelouquin and George Bisset, the former putting up the frame work, the latter charging himself with all the necessary masonry work. The parish building committee consisted of the pastor, Telephore Paradis, Achille Fortier and Art. Parent.

CANONICAL ERECTION, CONVENT AND LATER EVENTS

On the 17th of September, 1905, Archbishop Langevin made another pastoral visitation to Dunrea and found there thirty-five Catholic families, the parish limits comprising townships 4, 5, 6, in Range 16, 17 and 18. Four years later, on the 22nd of May, 1909, the church acquired a canonical status and on the 25th of November of the same year a new altar was installed and blessed. On the 11th of February, 1911, Father Jubinville was named pastor of Somerset and Father Beliveau succeeded him to the pastorate at Dunrea. During his ministry, the Oblate Sisters came to open a convent, the Mother General, St. Viator by name, coming down herself to install four nuns in the new field of labour. These four Sisters were: St. Adelard, Superior, Sr. Mary Agnes, Sr. Ste Germaine, Sr. Louis and Sr. Gerard Majella. To house them, Telephore Paradis's property was bought, as it was adjoining the Church building, and the old Chapel was turned into a school. Archbishop Langevin, accompanied by his secretary, Father Brodeur, came, on the 8th of September 1912, to bless both school and Sisters' Convent. Five years after, on the 13th of June 1917, Father Bellavance died and Father Roy came to succeed him, being inducted into the new charge by Father Joubert. Father Roy remained till May 9th 1921, when he was replaced by Father Kessler, during whose incumbency the first Retreat was preached by Father Lortie, O.M.I., on the 25th of July, 1921.

PARISH YOUTH BECOMES PRIEST

On the 11th of June 1924, the Dunrea Catholics came to church en masse to witness the ordination ceremony of a youth in the parish, Alexander Boulet, who received the Holy Orders from the hands of Archbishop Beliveau, those coming to grace the occasion being: Msgr. Cloutier, P.A. V.G. Msgr. Jubinville, Rev. P. Bourque, S.J., and Rev. P. A. Paradis, O.M.I., with some twenty priests of and outside the diocese. The next morning, the Ordinand said his first Solemn Mass at which Msgr. Jubinville preached.

CHURCH ENLARGED

On the last day of January 1926, a general meeting was held with a view to devising means for enlarging the church. A subscription of a hundred dollars per family was put in motion and in consequence, the parish Church was enlarged by a transept, sanctuary



Father Beaugregard

and sacristy at a cost of \$107,000.00. The contract was let to H. Savaria of St. Boniface, and blessing of the new part took place on the 21st of September 1926, the Archbishop of Winnipeg delegating Father Bastien of St. Eustache to perform the ceremony. Solemn High Mass was said by Father Antoine, pastor of Notre Dame de Lourdes, in the assistance of Fathers Boulet and Paradis as deacon and sub-deacon respectively. Msgr. Jubinville, former Dunrea pastor, again preached a sermon on the occasion. In December on the Feast of the Immac. Conc., two side altars were installed at a cost of \$250.00 apiece. Father Kessler, the pastor, stayed till the 18th of January 1928, when he left for the Noviciate of the Fathers of the B.L. Sacrament. He gave place to the present pastor,

Father D. M. Beaugregard, who was met at the Station by a good number of parishioners, and all the school children accompanied by their teachers, all of whom hastened there despite the very inclement January weather. The new pastor had been doing considerable mission work in the unchurched north of the diocese for a good many years and the appointment was a signal recognition of his priestly zeal for souls.

A PRIESTLY ANNIVERSARY CELEBRATED

Father Kessler lost the sight of his eye and could not be accepted into membership with the Fathers of the B.L. Sacrament and returned to Winnipeg from Quebec whither he directed himself. His time was drawing near to celebrate his silver anniversary of ordination to the Holy Priesthood and Father Beaugregard pressing invited him to accept the honors of the solemn occasion in the parish of his past labours. Father Kessler assented to come and on the 27th of March 1928, he celebrated a Solemn High Mass having Father Ant. Straub as deacon and Father Boulet as sub-deacon. The Rev. Doctor Lynch, diocesan Chancellor, preached on this occasion in both French and English.

The last parish event recorded by Father Beaugregard, who has graciously supplied all the above information, is that a Mission was given by Father Fiset, C.S.S.R., on the occasion of the golden Jubilee of His Holiness Pope Pius XI. This mission commenced on the 20th of October, 1929, and was widely attended by all the Catholics of the district.

Ste. Rose Du Lac Parish

IN 1889, the people of St. Vital, recognizing the rapid growth of the city of Winnipeg with a consequent increase in the price of farm lands, took counsel amongst themselves and decided to seek land elsewhere, west of Portage la Prairie, or thereabouts, where squatters' rights still held good. Accordingly, in June of the same year, four of them, namely John Desmaréts, Firmin Hamelin, Pat Neault and Louis Ritchot went to Gladstone and then headed west through forest and swamp, their only guide being a casual Indian trail, till they came to the Turtle River, south of Lake Dauphin. There they found the location sought for: plenty of hay, lots of timber for building and fuel, good water, game, fish and all sorts of possible free land holdings. Two months after they were busy making hay and erecting shacks, and in the fall brought out their families, their cattle and horses.

THE UNSURVEYED SETTLEMENT

This settlement, known at the time as Turtle River, was composed of the above named families, as also of J. Sutherland, East, Vandal, Nital, Amable Neault and a few squatters of Ebb and Flow and Sandy Bay, namely, Spence, Lacouette and Whiteford. The district was not yet surveyed and the new settlers took up land along the River, 1-4 mile wide and one mile long. For necessities of life, they had to travel seventy miles, as far as Arden or Neepawa.

In 1890, W. Shannon and A. Hurst came from Portage la Prairie, also Mosmier, A. Brelaud, A. Moriceau and F. Maréchal. Larivière and Boyd, being Federal Members, obtained from the government squatter's rights for the settlers, and permission to open up the balance of the district for homestead entry, with office at Dauphin.

In 1891, came the first immigrants from France; Poissonier, Dupiché, de la Tremblaye, de la Salmonière, Didion and Perrin.

FIRST MISSIONARIES

The first priests to visit the Turtle River settlement came from Pine

Creek and Sandy Bay, Father Dupont from the former, and Father Magnon from the latter, who was subsequently appointed resident pastor in 1892. A small log building, 20 x 24, was erected, the ground floor being used for chapel, and the upstairs as residence for the priest. In the same year, the immigration agent at Montreal sent up to Turtle River the following: Jacob, Feuilleure, Beaumont, Normand, Leconte, Cardin and D'Aubigny, who arrived from France, Houde and Robinson making the portage from Portage la Prairie, Arthur and Gedeon Adam, hailing from Quebec.

FOUNDER OF STE. ROSE

Father Magnon O.M.I., appointed by Father Camper, Provincial Superior of the Oblates and organizer of the mission, remained for two years at his post, when he was named Provincial, and in 1894 sent Father Valles to Turtle River. By now, more families have come: Fitzmaurice and McAbraham, Maitre, Choline, Mannoury, Pichot, Sabran, Pinette, Lussier, Larivière and Liebaud. Father Valles was replaced not long after by Father Decorbey and lastly by Father Lecoq, the real founder of Ste. Rose du Lac, where he made Fitzmaurice his vicar. He made several trips to France, coming back each time with new colonists and money to build a church, school and presbytery. From France came Liebaud, Gadil, Lecot, Bourgeois, Legal, Raffray, Molgat, Audrie, Guillas, Gronger, de la Rue du Can, de la Fonchais, de la Montaigne, Fichot, Le Seach, Moguet, Pinette and Cherrier from Manitoba; Archambeault, Lefay and Lussier from Quebec.

The first school teacher was Mrs. Tucker who came with her family at the time of Father Lecoq's arrival, when also came Fitzmaurice and McCarthy, Pelletier, Duffault, Bourassa, Dufra' and Lucien Guilloit.

DEVELOPMENTS

Following the advice of Father Lecoq, D'Aubigny started a cheese factory with Mailard as cheesemaker, who today operates a modern creamery. Ste. Rose was now but 10 miles from the railroad, was possessed of two stores, operated by Choline and Hamelin, a blacksmith shop under P. Roussin and a hotel managed by J. Allard.

After many delegations and interviews, the settlers obtained from the Roblin government a branch line from Ochre River with a regular tri-weekly service.

CHURCH IS BUILT

The parish was now strong enough to think of building a church, and once it was built, D'Aubigny donated four beautiful bells for its belfry. The church stood for about seventeen years when it was destroyed by fire in the year 1913. In the same year came Langevin, McCullough, Laurette, Ramsay, Roussin, Plamondon, Allard, Maillore and a few Belgians: Knockaert, Lepia, Raffray, Piro, Aveque and Duhand.

Father Lecoq remained pastor for almost fourteen years, and with the passing of the parish into the hands of the secular clergy, was replaced by the Rev. Labbe, whose health, however, did not permit him to retain the pastorate for very long, for, we soon see Father Beaugregard, pastor at Ste. Rose. It is to this latter that thanks are due for the spacious and beautiful church which Ste. Rose possesses today, built with an expenditure of forty thousand dollars.

After eight years of very fruitful pastorate, Father Beaugregard left the parish in charge of Father Lee, who ministered for a year and a half, and in 1922, Father Theoret, pastor of St. Viator's, Dauphin, was named for Ste. Rose.

At one time, Ste. Rose counted well over three hundred families and with its numbers and its cathedral-like Church was easily the biggest Catholic centre outside of Winnipeg. Poor

crops forced many to relinquish their holdings and today the three hundred strong are cut into half, but the parish is prospering under the able and zealous



Father A. Theoret

ous pastorate of Father Theoret who is now in charge for well nigh eight years.

The Sisters of Notre Dame des Missions are in charge of the parish public school, their convent being also a Motherhouse for the Nuns of this congregation.

St. Viator's Parish

DAUPHIN, MAN.

SITUATED midway between Winnipeg and the thriving town of Le Pas, Dauphin prides itself with being the comeliest town of Manitoba. This province, not unlike the prairie lands of Saskatchewan and Alberta, is given to agriculture in the main, and agricultural communities are not city builders. There is the three hundred thousand city of Winnipeg, then Brandon and Portage la Prairie, but, beyond that, even Dauphin with its three thousand population is a metropolis in a country where the Fulman tourist sees nothing but farms, villages, hamlets and flag stations.

THOUGHTS OF A BRIGHT FUTURE

During the boom days of the early twenties, when all Manitoba was astir with a subliminal consciousness of its

adumbrated future felicity, Dauphin people dreamed dreams which farseeing realtors concretized for them at so much per lot. Street cars were to operate in Dauphin and its suburbs, in a word, the town was to awake one morning to the jolly realization that Dauphin was the hub of the great Northwest.

But, such lively sketches were in the course of time doomed to remain merely fictional in character. Subsequent business methods cut away the pinions of wild imaginings, imprisoning the eagle of flight till such period of Canada's development as census collectors quadruple their estimates of the country's population. For the present, good many grown ups in Dauphin will have to relegate the first pleasure-some sight of a rolling tramcar till comes the opportunity of boarding the C.N.R. enroute for Manitoba's capital.

A COMELY TOWN

Dauphin's population is of a cosmopolitan character. It is a gathering of diverse races, older and newer Canadians going about in the pursuit of mixed and unmixed happiness. Good many breadwinners toil in the local C.N.R. roundhouse, others find employment in the electric plant supplying light to the town. But, rich or poor, they all have the one hobby, and this hobby is a horticultural one, making in the long run for the comeliness of the town's delightful aspect in summer months. Residents point with pride to their quaint little gardens, even though some of these grow nothing but vegetables for the family larder.

THE THIRTY THOUSAND DOLLAR CHURCH

Counting the number of churches, the Dauphin population appears a God-fearing ensemble. There are seven houses of worship, including a synagogue, but only two are brick veneered, and these two are the Anglican and the Catholic. Since the first frame

building of St. Viator's, constructed in 1905, was later found inadequate for the growing numbers, some, more or less transient Catholics, launched a great move to erect a thirty thousand dollar edifice, towards which five thousand lay idle in the wooden church treasury. An architect made suitable plans, the design looked superb in its massive exterior, and urgent representations were made to Archbishop Sinnott to subjoin his approval. But, His Grace was not so sanguine. At the moment, his denial seemed to chagrin the most zealous parishioners, yet, very near future rendered it certain that whereas the people were overenthused, their Archbishop was cautious. A thirty thousand dollar structure in design was cut into a fifteen thousand church in fact, and what with change of conditions, and a lesser number of Catholic families, the present parish of St. Viator's is still burdened with its indebtedness partially unaccounted for.

FATHER HOULE, C.S.V.

Father Houle of the Congregation of St. Viator did much missionary work at Dauphin, Oaknook, Grandview and Swan River. He is the one who is mostly responsible for the erection of churches at all these points and present day parishioners at St. Viator's at Dauphin will probably be thankful for acquainting them with their past parish history.

THE FIRST PROPOSAL

In the year 1904, Mass was still celebrated at Mr. Barnes' home, where itinerant missionaries always found a good welcome. In perusing the historical codex of the parish, we find that the happy thought of having a church in Dauphin was born at a meeting of the assembled Catholics, held on the 10th of July 1904, and convoked by Father Houle. Mr. Barnes proposed to buy a ready church from the Baptists who offered their building for the

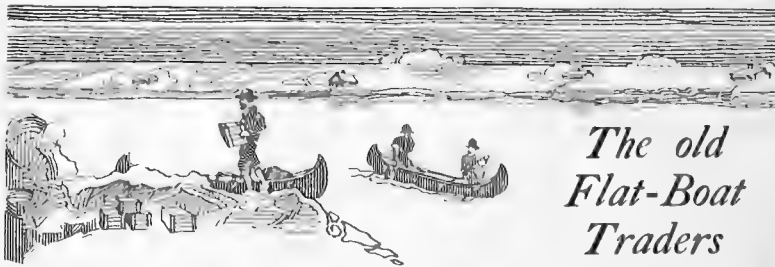
price of thirteen hundred dollars. At this meeting, the following parishioners were present: Thomas Barnes, John Kelly, William Dunstan, B. O'Callaghan, M. O'Callaghan, Charles Robinson, Archie McLellan, George Hermann, John Pool, Mrs. Payntz and H. N. Macneill. These parishioners subscribed the sum of \$325.00 before the meeting was adjourned.

BUILDING A CHURCH

The plan of buying out the Baptist church was abandoned. A certain Mrs. McKenzie from McKenzie, Man., had donated four lots on Vermilion street to the Archbishop of St. Boniface for the purpose of building a church thereon, and as it was not feasible to move the Baptist building, the committee composed of Father Houle as chairman with Mr. Barnes and H. N. Macneill as President and Sec-Treasurer respectively, decided to call upon the parishioners to issue notes to the extent of a thousand dollars, maturing in six or eighteen months, which would be converted into immediate cash by the Archbishop of St. Boniface, and generosity was such that the sum of \$940 was realized. The contract to build a frame building, 22 x 35 was let immediately, Mr. Barnes offering to do the excavation at his own expense. The time, elapsed between the first meeting and when the church was finally built, was almost a year and a half.

MR. MACNEILL RE PARISH HISTORY

History of the Dauphin parish is succinctly and admirably epitomized in an address which Mr. H. N. Macneill read before Archbishop Sinnott when His Grace came there to bless the new brick Church on the 26th day of November 1922. Mr. Macneill is an old-timer of the Dauphin district. He is a lawyer, the Dauphin Land Titles Registrar and the honoured President of the Manitoba Trustees Association. A fervent Catholic, and as fervent a supporter of the Catholic cause where-



The old Flat-Boat Traders

BEFORE the coming of the railroad, merchandising in Western Canada was carried on by means of flat-boats and canoes, which plied the rivers, and carriers' wagons which traversed the trails between the towns.

Under such conditions great intimacy sprang up between the merchant and his customer; usually there was but one store of a kind and that store was looked upon as the sole representative of its craft or specialty.

So it was that, in 1882, DINGWALL'S was founded and its history became merged with the history of the Last Great West and of those families whose names are landmarks associated with the progress

and development of Western Canada. Intimate personal contacts then were established which have lasted down to this day; and today DINGWALL'S numbers among its patrons the oldest families in the West.

The true stature of an institution is, however, not measured by its age-old associations but by the manner in which it has kept in step with the progress of the country. The fact that DINGWALL'S is, today, eminently the leader in Western Canada, as a Diamond and Jewellery House, indicates that faith has been kept with the traditions of integrity and sound merchandising principles which are the permanent foundations of business progress.

... and to this day DINGWALL'S is everywhere known as "Western Canada's Finest Jewellery Store."

DINGWALL'S

EST. 1882

PORTAGE AT GARRY, WINNIPEG

ever that cause is in appeal for need, Mr Macneil's address is a gem of simple speechmaking, well worthy of the solemnity of the occasion. His address is as follows.

To the Most Rev. Alfred A. Sinnott D.D., Archbishop of Winnipeg
Your Grace.

It is fitting that on this happy occasion in the history of St. Viator's parish, we, the Catholics of Dauphin, should tender to Your Grace an affectionate welcome, and our dutiful and sincere respects. This, to us all, is a day of joy and gratitude, gratitude to God that He has, in His goodness, given us this beautiful and becoming place for His worship, and an added joy in the presence at its opening of our Bishop and Spiritual Father. Our welcome to Your Grace is the more cordial in that this is your first visit since your return from Rome, the centre of Catholic unity, the See of the Vicar of Christ, His Holiness Pope Pius XI.

EARLY PRIESTS

"It may not be out of place on this day to recall briefly a few of the outstanding events in the history of this parish. There are still those among us who can look back to the day of very small things, to a time when the Catholic population of the Dauphin district numbered but one or two families and when the visit of a priest was truly like those of the angels, short and far between.

"Of those early and rare visitors were Fathers De Corby, Magnon, Chaumont, Camper, and once at least the then Provincial of the Oblates of Mary Immaculate the Rev. I. P. A. Langevin, whom we afterwards learnt to know and love so well as the second Archbishop of St. Boniface.

After the coming of the railway in 1896, Father Beauregard, then of Makinak, visited us more or less regularly, until the coming, in the spring of 1903, of Father J. H. Houle, C.S.V.

The Clerics of St. Viator had at that time taken over St. Joseph's Orphanage, near Makinak and with it the charge of the missions to the north.

THE FIRST CHURCH

During the two following years Mass was said in Mr. Barnes' house, but, in the spring of 1905, the movement to have something permanent took form, and in the course of that summer was built the church which served the Catholics of Dauphin until last Sunday. It was opened with becoming impressiveness on the 8th of December, the feast of the Immaculate Conception by Father Ducharme, Provincial of the Clerics of St. Viator, assisted by Father Houle and Father Lecoq of Ste. Rose du Lac. Visitors were present from Ste. Rose, Makinak, Oakbrook and Swan River, not to speak of the Ste. Rose Church Choir. Up to that time this was the greatest event in our history.

It was not without emotion that those who were present at that opening ceremony seventeen years ago, realized last Sunday that they were hearing Mass in the little Church for the last time.

It is not without interest to note that the one, who of our Catholic pioneers was most active and energetic in pushing forward the building of our first church was present at the opening and at the close, and is present here today. This man is Mr. Thomas Barnes.

CHANGING PASTORATES

Your Grace might care to know that our Catholic Community in 1905 consisted of nine families, forty-five souls, and that the cost of the little church complete was \$1,469.00. Today, the parish comprises sixty-four families, two hundred and fifty-six persons.

In 1906 Father Lauzon, also, of the Clerics of St. Viator, was given charge of these northern missions, and in February 1909 was appointed pastor. Pro tempore, of this parish.

On the feast of the Assumption 1909, Archbishop Langevin made his first pastoral visitation, when he confirmed twenty-five persons, children and adults.

Father Lauzon was called away in July 1910 being followed by Father Duffy 1910-1911; Father Keely, 1911, and finally in October 1911 by Father Joseph Halde. The coming of Father Halde meant much to this parish, how much God alone can know. He may truly be said to have laid its spiritual foundation.

Father Halde was succeeded in 1915 by Father Theoret, so lately taken away from amongst us, one who will always retain a warm place in the hearts of the Catholics of Dauphin, and to whose zeal, energy and never failing trust in God this beautiful Church will long stand as a worthy and enduring memorial.

It remains but to say that, under the care of our new pastor Father William Holloway, we look forward to the future with courage and with hope, assured that as God has been pleased to bless our undertakings in the past, He if we obey Him and trust in Him, will not forget us in the days that are to come.

May we again offer to Your Grace the respectful and heartfelt homage with the prayer that in God's Providence you may long be spared to watch over your spiritual children and guide the destinies of the Archdiocese of Winnipeg.

The Parishioners of St. Viator's Church, Dauphin, Manitoba

THE BLESSING OF THE NEW CHURCH

His Grace, Archbishop Sinnott, who blessed the new temple of God, set the following words of warm praise in the official parish register.

"On the 26th day of November 1922, the twenty-fifth and last Sunday of the Pentecost, We blessed, according to the ceremonies of the Roman Ritual, the new church that had just been completed in this parish. This

was a great joy and satisfaction to Us, knowing as We did the great need of a new church, and fully appreciating the splendid structure erected.

"The blessing took place at 10 a.m. Father Theoret, the late Pastor, Father W. J. Holloway, the new Pastor and Father P. J. Holloway, parish priest of Swan River, were present. Immediately following the blessing, Father Theoret celebrated Solemn High Mass, with Fathers W. J. and P. J. Holloway as deacon and sub-deacon respectively. After the gospel an address was read by Mr. H. N. Macneil, and as this address was a historical sketch of the parish, We ask Father Holloway to insert it in full at the end of this Act. Replying we congratulated the good, loyal, devoted, generous people of Dauphin on the completion of such a beautiful structure. It is an ornament to the busy thriving town of Dauphin, a monument to the faith and piety of the people, and a credit to the zeal and activity of the Pastor, Rev. Father Theoret, to whose indefatigable labours the success is due. What was not considered a possibility a few years ago, is today a reality, and this is what Father Theoret has accomplished. He is deserving of every commendation and no congratulations to the people would be complete that did not contain the warmest praise for Father Theoret.

"At the ceremony today the church was filled, there were upwards of 300 persons present. Many Protestants of the town assisted."

NEWER DAYS

Father Theoret supervised the building of the church, Father Holloway was appointed to administer it, whilst his predecessor was about his new duties at Ste. Rose du Lac. Early in the following year, two Providence Sisters from Moose Jaw, Sask., arriving on invitation from the Town to lay tentative proposals for taking charge of the local General Hospital



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though their offer found favour with the Fathers of the Council, conditions soon obtained which militated against their final acceptance of the project never pursued. This again was somewhat compensated by the coming of two Benedictine nuns from Chicago, seeking an establishment in northern Manitoba. They were excellent teachers so by the end of August, the old church was converted into a parochial school with the nuns ready to teach with the beginning of the new school year of 1923. Father Holloway has this to say in reference to the school which he so laboured to establish:

The first Catholic Parochial School of Dauphin opened with an attendance of 53 children, and this number charged the teachers with its very capacity. The teachers were Rev. Mother Aloisia, Sister Ruth and Sister Celeste, the last named having arrived in the summer. The school was divided into two rooms, four lower grades in one room and the four higher ones in the second. The personnel of the Catholic School Board consisted of the following members: Rev. W. J. Holloway, chairman, with H. N. Macneill, L. Tritschler and T. J. Brown as the advisory committee."

The school prospered and not a few Protestant families sent their children to the Sisters in preference to public teachers. Among such were the children of the local Anglican clergyman.

After two years of schooling, the nuns were called away to the utter regret of all concerned. The schoolhouse was turned into a hall and still serves that purpose to this very day.

In the spring of 1929, Father Hallows left for Brandon to take charge of St. Augustine's Church, but, his affection for Dauphin dwelt so strongly within him that in the fall of 1929 we find him back with his beloved flock.

DAUPHIN'S HISTORY

It was a Catholic explorer who first laid eyes on the Dauphin district. It was no other than the intrepid Chevalier François Laverandery, who, in the year 1741, established a fort at the northwest corner of the Dauphin district. For most of the century we have ample narratives in Father Morice's book on the History of the Catholic Church in Western Canada. Laverandery died in 1749 and lies entombed in the vault of Notre Dame at Montreal. The fort he raised was afterwards destroyed by the Indians of the Bay Company and modern Dauphin history finds no necessity for a chronicler till the early eighties. John Edwards is known to be its first permanent settler, yet Mr. H. N. Macneil himself remembers that even in his day the Indians roamed and came down as Elphinstone through the Riding Mountains.

The first Catholic marriage was that of Mr. and Mrs. J. H. Kelly who now reside in Detroit, Mich. Father De Corby performed the marriage ceremony in January 1890. The first train from Gladstone arrived in Dauphin in the year 1896, and it was about this time that the first weekly newspaper appeared.

CHURCH AT GRANDVIEW, MAN.

The lit mission at Grandview has always been attached to the Dauphin pastorate, and its priestly ministrations commence with Father Beauregard, who from 1901 till 1904 made regular visits thither. He was, in turn, succeeded by Father Houle, to whom records extend for many of the records extant in the archives of the missions of the diocese. Writing under date of 14th of May, 1905, he tells us that for the past year he has been visiting Grandview every second Sunday of the month and that he counted as many as ten resident families, not including the labourers at Burrows Mill, who were not so faithful to attend. He also mentions that a number of zealous and anxious to have a church building. Services were held then at the home of Mr. John Sinnott, C.N.R. Contractor and an outstanding Catholic of the



Further Reads

district. Twice Mass was said at King's Hotel, owned by Octave Gaudry.

A SIX YEARS' EFFORT

During the first year of his ministry Father Houle spoke continually on the necessity of building a Church, but, the project of calling a meeting to that effect did not take form till May 1905. At that time he was decided to open a list of subscribers, and to collect \$1000. Four hundred dollars were gathered together. On March the eleventh, in the following year, Father Houle was succeeded by Father Lauzon, who was unable to render as regular a service as his predecessor, and so two churches each month at Dauphin, an increase in that parish requiring more domical service. Meanwhile, the building of a church at Grandview found constant delays till Father Houle again took up the Grandview mission. But neither in 1906 nor 1907 was anything concrete accomplished. Some were for buying out an old schoolhouse, others for building an entirely new church, and between the fact that Father Houle was not able to come as often to Grandview as he had hoped, and the fact that his promissory notes towards the building, he was still constrained to say Mass at Mr. Sinnott's home, whose door now bore the sign of welcome to all visiting clergy for fully nine years. It was not until the summer of 1910, after six years of attention on the part of Father Houle,

The old-timers of the district, some of whom are still present day parishioners bear the names of: John Sinnott, Octave Gaudry, J. F. Tobin, J. J. Meagher, Angus McInnis and some others with a total of 45 souls, of which eleven were in the family of Octave Gaudry. Father W. J. Holloway attends Grandview from Dauphin once a month during the summer season.

CHURCH AT OAKNOOK, MAN.

This little mission was visited at first by Father Kulawy, O.M.I., but was not organized till the coming of Fathers Decorbey and Belanger who worked towards erecting a little chapel. There were about five or six farmers of Oaknock might find a suitable place for worship. Though the Grandview parishioners were more numerous, those of Oaknock appeared more active, for, we find them very busy, throughout the year of 1903, looking after the building of a new church, through the years 1904, 1905, 1906, 1907, 1908, on the ridge road leading from Ashville to Ethelbert. Construction proper did not begin till the spring of the following year, when, with almost unaided efforts, a year's time ahead of the Dauphin parish, the new church was built. A pretty little chapel under the name of the Guardian Angels. Father Houle blessed it for them on the 18th of December, 1904. We may remark that it was only in the spring of the following year that the faithful of the Dauphin launched an idea to build a House of God in their midst. The pioneer

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The first shipment of wheat exported from Manitoba consisted of 857½ bushels, consigned to Steele and Bros., Toronto, the invoice amounting to \$835.12. OCTOBER 21st. 1876

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Accordingly he, in company with W. W. McMillan, brother of Sir Daniel McMillan, established the Vulcan Iron Works. At the outset the little establishment had but two employees on its payroll. Today, the vast plant of the Vulcan Iron Works covers thousands of feet of floor space and has upwards of 400 families depending upon it for support.

Winnipeg in 36 years has grown from a small town to a mighty city. The Vulcan Iron Works in the same space of time has progressed from a minor establishment to one of the foremost of the city's industries, a powerful factor in the upbuilding of Winnipeg and of the West.

The late John McKechnie, founder of the business, retained his connection with it up to the time of his death in 1918. He lived to see it grow and expand from a tiny machine shop to a most complete plant manufacturing all kinds and lines of iron products. Today, the company' operating the Vulcan Iron Works have as plant factors a foundry, boiler shop, structural steel shop, ornamental iron shop, blacksmith and machine shops.

While their product embraces all lines of iron work they are particularly proud of their position as manufacturers of grain elevator equipment, claiming to be the largest manufacturers of this line in Canada. Much of the work of the Vulcan Iron Works is also to be found in houses in Manitoba, Saskatchewan and Alberta, the company's record up to this year showing that they have supplied building material for more than 4,000 home builders.

**Executive Proud
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The company also manufacture railway equipment, turning out each year many thousands of tons of this class of finished work. Boilers and tanks are also made in large numbers.

The steady development since the days of Mr. McKechnie has often made the installation of new plant necessary, but the company has kept pace with all demands until today their plant is most complete and modern in every particular. The latest addition was made a year ago when large shops were constructed and many new machines installed at an expenditure of \$300,000. This new plant includes the latest types of electric furnaces and fine steel castings of the highest quality now form an important part of the company's

The present officers of the company are E. G. Barrett, president; L. R. Barrett, vice-president and managing director, and John D. McDonald, secretary-treasurer. These three executives have been many years in the company's service. E. G. Barrett joined the staff in 1882; L. R. Barrett came in in 1894, and four years later Mr. McDonald, a nephew of John McKechnie, founder of the business arrived from the United States to grow with Winnipeg.

Not only are the company's officers prominent in the business life of the city, but they find time for considerable activity in other lines of endeavor. L. R. Barrett has been a member of the council of the Winnipeg Board of Trade for several years, and also acts as a director of the Employers' Association. J. D. McDonald is a member of the council of the Canadian Manufacturers' Association.

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Catholics of the early nineties, still residing there are: Martin Kennedy, Joseph Gallant and B. Plante. R. Avon is no longer in the district. When in the year 1918, Archbishop Sinnott made his first pastoral visitation to the Dauphin missions, he found 22 persons to confirm at Grandview but only four at Oaknook, and 17 at Dauphin. At that time, His Grace feared that because of the small number the Oaknook mission would "disappear" but at this date, though the congregation grew no larger, yet, the Catholics always find means to support their little church. Oaknook had at one time a resident priest, Father Duffy by name, who died but a few years ago.

Souris and its Dependent Missions

SOURIS' early history dates to 1882, the following having arrived here with purpose of settlement: John Cronan, Mr. and Mrs. Creedon, Jas. Buckley, Jacob Janz, Jas. Herriot, Mrs. Wm. Herriot, Humphrey Lynch, Mr. Counoube, and Mrs. Creedon. There is still a Souris resident, and was the first white woman in the district. Father Lobouard said Mass here in one of the Souris homes, later occupied by Mr. Wm. Herriot, and his Mass was also attended by farmers from Little Ireland, as the denizens of Carroll, Man, were then known. Their names again are: Mr. Lachlan, Mr. Kerry, McPhillips, and the McBain brothers who hailed from Ontario. Father Lobouard administered to this tiny flock from the fall of 1883 till 1887, or 1888, when a church was put up with the coming of Father Jubinville as visiting priest. The lot for the church was donated by Mr. Sowden. Other priests who attended are Fathers MacDonald and Peru from Brandon, and later on, when the Redemptorists took charge, Fathers Godts and Leithart are remembered as having said Mass occasionally. With the building of a church, more settlers came, as many as twenty-five families belonging to the Souris parish, when Archbishop Langevin came to bless their House of God.

The Brandon Redemptorists attended till 1924, since when the seculars were put in charge of St. Augustine's. Father Thomas Grace, first Brandon secular priest, said Mass regularly at Souris since 1924, or in his stead came Fathers Edmondson, Cournoyer and Murdin. Father Grace being charged, Father William Holloway, brother of the present pastor, was named to St. Augustine's, and it is he who attended Souris from February till December of 1928, when Father Percy Holloway took over the mission with definite plans of establishing residence. This became a fact when in September 1929, a suitable rectory was purchased and the Rev. Percy Holloway became the first resident pastor at Souris, Man.

During the pastorate of Father Grace, in the year 1929, a new church was built at Souris under the name of St. Mary's, the old one being under the title of Our Lady of Perpetual Help. Souris counts today some 36 families.

MELITA, MAN.

Melita mission owes a mead of honor for its catholicity to Mr. James McConnell, who arrived here in 1882 as a solitary settler west of the Turtle Mountain and has been since the principal figure in the establishment and upbuilding of the mission. Since the first Mass in 1883, said by a Brandon priest, all church Services were held at his home for fully twenty years. Having fallen under different jurisdictions, Melita was now served by Brandon, now by Grande Clairiere and now by Deloraine. In 1913, and on to 1918, Mass was said at the home of Mr. Donoghue by a priest from Grande Clairiere, when a real church was purchased from the Baptists,

chiefly through the instrumentality of Mr. McConnell, and from that time Melita was regularly attended by Father Alex McIntyre from Deloraine, till the year 1929, when, in June of that year, Father Percy Holloway was put in charge of the newly organized Souris parish. There are 28 families in this mission, and this number comprises the Catholics of Napinka, Wasikada and Pierson. Settlers who came some twenty years ago are: Alex MacDonald, the Quinn family, the Deacon family, the Chisholm family and the Donoghue family.

TILSTON, MAN.

Tilston, sixty miles from Souris, now served by Father Percy Holloway, has not the same claim to age as Melita or Souris. The first family, that of John Howard and Charles Neff came here in 1904, Edward Ling and the Bern brothers a little later, around 1910. The first Mass was said in 1919 at the home of Mr. John Howard Neff by Father Cudahy, who continued to come till the year following when Father A. MacIntyre took charge. In 1925, a fine church was built, which, however, is not finished interiorly. There are 16 families attending, and this number also includes the Catholics from the neighbouring villages of Bede, Broomhill and Sinclair.

Mary Immaculate Parish

FISHER BRANCH, MAN.

IN THE first of September, 1911, Father Ozias Corbeil, who served the mission outpost at Vannes, came to the Fisher Branch District to arrange about celebrating Mass for the Catholic farming people. He lodged under the hospitable roof of Simon Menard, where he also said Mass at four different occasions till Archbishop Langevin appointed him resident pastor. The appointment necessitated the up-bringing of plans for a church and presbytery, and early in the spring of 1912, lumber was hauled. The site had been selected by Monsignor Dugas on the 17th of December, 1911, and the first spade turned on the vigil of St. Mark, April 24, 1912. The building was to be 104 feet long, 45 feet wide and 22 feet high.

THE LABORERS

Practically all the pioneer families lent a willing help towards erecting the church. Some donated lumber, others their time. Here are some of the names as they appear in the Minute Book of the parish: Lucien Herbert, W. McAnaway, A. Gregoire, C. Guimond, John Boivin, Alfred Bedard, Joseph Conan, Alfred Roche, Julien Tessier, Elzear St. Pierre, Ernest Bedard, Albert Bedard, Alexis Delorme, Raoul Racine, Stanislaus Berard, Jean Letessier, Ellie Savoie, Louis Lehel-loco, Arthur Buchard, Odessa St. Godard, Francois Labbe, Joseph Menard and many others too numerous to mention, whose joint efforts resulted in donations of two months free labor and more than 22,000 feet of lumber.

THE BLESSING

The first Mass was said in the sacristy of the church on the feast of the Immaculate Conception and in the church on Christmas Day, 1912. Father Corbeil had moved now from Mr. Simon Menard's home into the sacristy, his present presbytery. On the 26th of January 1913, Archbishop Langevin arrived from Arbog to bless the new edifice and also confirm 24 children and three adults. Mr. Bouvier read an address to His Grace, Father J. H. Prud'Homme accompanying the Ordinary. The new parish was named De Laval, its nomenclature being commuted for that of Fisher Branch when with the laying of the rails, the Church was in later years moved into the village of Fisher Branch.

(Continued on Page 79)

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Hungarian Immigration in the West

By REV. DOCTOR P. SANTHA

THE Hungarians of Western Canada began to emigrate from the thousand-year-old Hungary, called the Kingdom of St. Stephan, in the eighties and the tide reached its acme in the first years of the twentieth century. The emigrants as a rule, went to the United States, where they settled in the manufacturing centres and mining districts of the East and Middle West, despite the fact that most of them had been farmers in their old country.

KAPOSVAR, THE MOTHER COLONY OF HUNGARIANS 1886-1902

The objective that has never been attained by the Hungarians of the United States, at least as agricultural group settlements are concerned, was realized in Western Canada. The oldest of these settlements, Kaposvar by name, is located in the East Central part of the province of Saskatchewan, north of the Qu'Appelle Valley, in the Esterhazy district. It was founded in 1886 by Count Paul Esterhazy, a scion of the famous Esterhazy family, one of the oldest and richest in Hungary. He succeeded in obtaining the permission of the Federal Government and the help of the Canadian Pacific Company, to settle Hungarian colonists in four townships, in an area of 125,000 acres. It was decided by the Railway company, that the first settlers should enjoy all kinds of facilities until they could stand on their own feet; in particular, they should get frame houses, farm equipment, stock and even food supplies; all as a loan to be paid off in ten years at the rate of six per cent.

After having made propaganda for his project among the Hungarians of the United States, the first contingent of prospective settlers, thirty-five families in all, conducted by Count Esterhazy and Lord Mount Stephen, arrived at Whitewood in July 1886, and settled about twenty-five miles north of the railway at a spot afterwards named Kaposvar, to commemorate a town in Hungary.

The settlers had no grounds for complaint; but, in spite of the initial assistance and advantages, they did not make good. The relative prosperity enjoyed by the colonists did not compel them to make strenuous efforts towards breaking the soil; on the other hand, the severe winter made them long for the milder southern climate. It is certain also, that the lack of religious organization among them was one of the factors that discouraged them.

Before the advent of the second winter the settlers began to leave the colony and soon the number of original settlers was reduced to less than one third and even these had the intention of moving. The first colony of Hungarians was destined to prove a failure.

Fortunately, at this stage a fresh group of about twenty families induced by Count Esterhazy, arrived from Hungary in the early spring of 1888. Their indomitable courage and energy revived slumbering hopes and saved the colony from dissolution. These later comers may be regarded as the new founders of Kaposvar and the real first Hungarian pioneers of Western Canada.

These settlers were almost penniless, enjoyed no advantages whatever from the Railway company; besides, they arrived in a season when there was no chance to earn money. They had to suffer cold, hunger and other privations. But this did not discourage them; on the contrary, it stimulated them to greater exertions. Their progress was slow, but persistent. It took sixteen years until, with the advent of the railway line in 1902, the pioneer period of the colony ended and

there began a time of prosperity and greater progress.

PIONEER MISSIONARIES OF THE EARLY PERIOD

Prior to their coming to this country most of the pioneers were living in villages and towns.

It was not easy for them at the start to settle on scattered homesteads, instead of villages. But this difficulty was soon overcome as the settlers were connected by many common ties,

face on horseback and on his arrival the missionary was hailed as an angel of Providence. For a number of years he visited these people from Fort Ellis, a distance of fifty miles, saying masses in the Esterhazy and St. Istvan schools. When unable to come, he was replaced by Fathers Maguan and Decorbay of the same order.

In 1892, he built a small loghouse for himself and from there he went to look after his missions. Whenever he returned home, he would blow a bugle



Interior of Church at Stockholm, Sask. (top); School and Catholic Mission Kaposvar, Sask.

not only those of occupation and the necessity for mutual help, but by their common origin and what was of greater importance, by the traditions and observances of the same creed. They were practically all Roman Catholics and for this reason the colony seemed to be one large family. The closed group character of the settlement helped them to preserve the good which they inherited and accept only the favourable influences of their adopted country. The occasions of divine worship brought the people together very often, and church-going became a habit of social importance. Even their usual salutation has been of religious character up to this day: "Praised be Jesus Christ!"—"In eternity. Amen."

The organizers of the settlement seem to have forgotten to consider the religious needs of the community. It was only in 1887 that the colony was visited by an Oblate Missionary in the person of Father Agapite Page who later on took up a permanent residence there. He lived at Kaposvar for ten years, acquiring a fairly good knowledge of the Hungarian language.

FINDS COLONISTS

It is interesting to recall the way in which Father Page discovered the colony.

In 1896, Bishop Taché of St. Boniface happened to see in the newspapers a picture showing a group of immigrants in the new colony. He then ordered Father Page to visit them as soon as possible. Father Page made the whole trip from St. Boni-

part of the province, the edifice was called a "mansion", though it is but a modest house at present. The number of parishioners in 1902 was approximately eight hundred souls.

NEW SETTLEMENTS IN SASKATCHEWAN 1901-1911

The prosperity attained by the Kaposvar colonists attracted new groups of home seekers in 1901 and the following years, and new settlements were formed during this decade. Those of importance are: Stockholm, Cama, Lestock, Touchwood, Crosswoods, Arbury, Plunkett, Howell, Prud'homme, Wakaw in Saskatchewan; and small group settlements in southern Alberta.

As regards the religious needs of these people, Stockholm was attended from Kaposvar, the faithful in the Melville district were visited by Canadian and Hungarian priests, until they were made missions of Kaposvar, in 1915. The ministrations on the other settlements were of a less systematic character, owing to the lack of Hungarian speaking priests. Among the first priests who served these people were Fathers Piot and Vorst, both of Belgian origin. The former succeeded Father Woodcutter at Kaposvar, the latter is known as the first priest of Benchnozie, south of Lestock.

FIRST HUNGARIAN PRIEST

Father Melchior Erdjehelyi, a historian of note in Hungary, was the first Hungarian priest in the West. He came to this country in 1906, and was pastor first at Wakaw in the Prince Albert Diocese and then at Crosswoods, Regina Diocese, the largest settlement of Hungarian Catholics; being besides a visiting missionary to several other places. During the pioneering years of these missions he endured many hardships and did much organizing work until the state of his health forced him to leave the country. It was through his labours that a church was built at Crosswoods, in 1911.

Following him in the spiritual field, came another Hungarian priest, Father Oscar Solymos in 1911. He organized a parish at Wakaw, missions at Howell and Plunkett and 8000 churches were built through his zeal. For a considerable number of years he was the only Hungarian speaking priest in the whole diocese.

AN APPRECIATION

We cannot appreciate too much the activities of these pioneer priests and their followers who, renouncing the amenities of a highly cultured country, chose to work under primitive conditions in order to save the souls of their former countrymen. To realize their difficulties, we have to consider that these people were unfamiliar with the idea of contributing towards the upkeep of the churches and support of their pastors; and even when they had adopted the novel system, they did not possess the means to practice generosity. But in spite of handicaps these devoted priests blazed the trail for those whom Providence has called to follow in their footsteps.

FURTHER PROGRESS AT KAPOSVAR, 1902-15

Whilst the newly formed settlements were engaged in the tasks of pioneering, Kaposvar succeeded in reaching a high level of prosperity and importance which was reflected in the life of the Parish.

To replace the old structure, in 1907, an imposing large stone church under the title of the Assumption of B.V.M. was built by Father T. Piot, then parish priest. The said church measuring 85 by 35, is one of the finest churches on the prairie. Next year the benediction of the new edifice took

to notify the neighbours of his arrival. Immediately, the people would start running to the house where they received his announcements. Two years later he constructed a small log church, measuring 24 by 50. The church had no tower, the only bell hung on a frame near the church. He collected hardly any money for this structure, material and work having been supplied by the faithful. There was a noble emulation among them to give their best.

This pioneer missionary was a man of devout and modest character. He had no regular salary or collections, was content with the food brought him by the parishioners and cooked by himself. Besides his pastoral duties, he was a strenuous manual worker; he dug a well and built a stable for his horses. He died not long ago at St. Boniface. The Hungarians will ever remember him with much gratitude as their first priest in the West.

FATHER WOODCUTTER

In 1900, the parish was taken over by Father Woodcutter, a young priest of German descent, who was a school teacher on the colony in 1891 and 1892. He was a zealous and highly educated man, speaking several languages, Hungarian being one of them. He was in charge until 1904. During that time he built the present spacious Rectory, entirely from stones which were hauled from all around by the settlers; a considerable part however, being collected by himself with the help of his own horses. As there were practically no other houses of stone in that

place amid splendid festivities, Msgr. Langevin, Archbishop of St. Boniface and a number of priests being present on the occasion. A great number of Hungarians from Western points attended and this gave the Archbishop an opportunity of holding a Catholic Congress. It was the success of this meeting that moved Msgr. Langevin to arrange similar gatherings for the various racial groups of his diocese.

There is another important date, August 15th, 1911, when the twenty-fifth anniversary of the colony was celebrated. As a special event of the day it may be recorded, that Father Oscar Solymos who had recently arrived from the old country, at a meeting formed a Hungarian Catholic Association, a province-wide organization with religious and cultural objects, the first of its kind among the Hungarian people.

After the Jubilee year as an outstanding event is to be mentioned that in 1915, Father Stephen Soos took charge of the Kaposvar parish, serving at the same time the religious needs of Stockholm and other groups. He was the first Hungarian priest of the mother colony and did much for the welfare of his people in the Regina diocese until 1923. In 1921, he brought from Hungary, Fathers Csaki and Blichhardt, who were followed on his initiative by Fathers Denk and Santha in 1923.

STOCKHOLM, A NEW CENTRE, 1903-1928

Among the new settlements formed after 1900, the most rapid progress was achieved by Stockholm, a neighbor and daughter colony of Kaposvar. Stockholm was fortunate, inasmuch as soon after the arrival of the first colonists, a new railway line was built across the district and it developed into one of the best organized and most populous settlements.

Just a few notes on its progress. The mission was formed in 1903, and a spacious frame church under the title of St. Elizabeth of Hungary was built in 1906. This mission began to flourish especially since 1918, when a convent of Carmelite teaching Sisters was founded and a private school for day pupils and boarders was erected. Then in 1919, Father Soos moved to Stockholm, becoming the first resident pastor of the community. The boarding school was very successful in attracting children from various points of the province, developing religious vocations and thus making the colony a spiritual and a cultural centre, between 1919 and 1922. In the latter year the school and convent stopped their activities and there followed a few months of stagnation until at the end of 1923 a convent of the Sisters of Social Service was established. In 1926, a separate school district was formed and the new school was opened in the building of the former parochial school.

EVENTS OF GENERAL INTEREST, 1923-28

For some years each colony existed as a separate entity and except the above mentioned Society, there was no common factor to connect them in a systematic manner.

One of the most important events affecting the Catholic body as a whole, was the settling of Hungarian Sisters at Stockholm in 1923. During the past few years the Sisters have done wonderful work among their former country patriots in the West by conducting catechism classes in places far from the influence of pastors. With the rush of immigration their field is becoming wider and more important.

It is worthy of special mention that Sister Margaret Slachta, their superior in Hungary, was a visitor in Canada in 1925 and 1926 when she secured a permanent home for the Order. The new home was solemnly blessed in February, 1926 by Msgr. Mathieu, Archbishop of Regina, who showed great interest in and good will towards the affairs of the Order and the Hungarians generally.

RETREATS

About this time the spiritual revival of Hungarians was accomplished. In the fall of 1925, Father G. Lischer, Jesuit missionary visited most of the colonies, preaching missions everywhere. This was the first real mission for these people. His work was continued the following summer by Father Hemm of the same Society.

FIRST HUNGARIAN BISHOP

In July 1926 the Westerners were very fortunate to receive the visit of a Hungarian bishop, the first time in Canada's history. Bishop Stephen Hanauer, after representing his old country at the Chicago Eucharistic Congress, accompanied by Msgr. Weber and Father Zsigovits, spent three weeks in the West, visiting Hungarian colonies. The Bishop was given an enthusiastic reception and his visit proved a God-send blessing.

A JUBILEE

Two years after this notable event, in July 8th and 9th, 1928, the Stockholm parish celebrated its Silver Jubilee, which was of more than local importance.

An appreciation for the achievements of the old timers was shown by the Federal and Provincial Governments. The Government of Hungary also showed an intense interest in the celebration, by donating to the Church a magnificent memorial banner, the finest hand embroidered banner ever made in Hungary. Representing the Old Country, Bishop John Mikeš came over for the festivities to perform the ceremony of dedication and to convey the message of the settlers' land of origin. This important event was attended by a great number of people from the Canadian West and is to be regarded as the biggest and most impressive demonstration of Hungarian Catholics to date.

In response to the generosity of the Old Land, a Canadian flag and a bag of Canadian soil were sent to Hungary by the people of the Parish, in the same year. The gifts were handed over to Ivan Hordosy, the Editor of the Hungarian Weekly, who was to conduct a group of visitors to Hungary for Christmas. The gifts were received by a prominent member of the Government in the Hungarian House of Parliament. This was the first time in history that a Canadian flag was sent to Hungary and officially received. In this way the Jubilee celebration served the object of bringing closer two nations and creating a spirit of goodwill and mutual understanding between these two distant countries.

PRESENT STATUS

When describing the present state of affairs, we may say that the immigration of Hungarians has reached greater proportions since 1924. A yearly contingent of about five thousand people, over sixty per cent of them Catholics, has migrated to Canada from Hungary and her pre-war territories where the economic depression was aggravated by political oppression.

In spite of this high immigration quota only three or four group settlements have been formed. The majority of the newcomers spread over the Prairie Provinces or drifted to the cities and as a result, Winnipeg, Regina, Saskatoon, Calgary and Lethbridge have their share of Hungarian population. Quite a number of them went to the East with the purpose of seeking employment, and settled in the large manufacturing centres.

We think we are not far from the truth when estimating the number of Hungarian Catholics in the Prairie Provinces and British Columbia as fifteen thousand souls, half the number belonging to organized parishes and missions. This number of organized people live in twenty larger or smaller groups, with twelve churches and six priests. The great majority of them belong to the dioceses of Regina and Prince Albert. There is a fraction of them in the dioceses of Winnipeg and Calgary and Edmonton.

The names and charges of the present Hungarian pastors are as follows: In the Archdiocese of Regina: Father Theo A. Blichhardt, residence, Kaposvar, missions, Cana, Othbyn, Saxon Hill. Father B. Csaki, residence, Arbury, missions, Mariavolgy, St. Joseph's, Iestock. Father P. Santha, residence, Stockholm, mission, Regina. In the diocese of Prince Albert: Father Oscar Solymos. In the Winnipeg archdiocese: Father S. Soos, residence, Winnipeg. In the Calgary diocese: Father Zekany, residence, Calgary, missions, Raymond and Taber.

It is evident from this list that there is a crying need for more Hungarian priests. The small number of priests is one of the reasons why a great number of Catholics have not been organized. It is to be regretted that no Catholic paper in the Hungarian language is available. The critical conditions in the farming industry and the loss

of certain churches by fire, Wakaw, Plunkett, Arbury, reacted unfavourably. The organizing and educating of the new immigrants is one of the most difficult of tasks in face of the proselytizing influences of certain agencies well provided with funds.

However, if the efforts of the Bishops should be successful in securing a sufficient number of priests, the other problems will be solved without much difficulty.

It is our firm conviction that the sons of the nation which has given St. Stephen, St. Emery, St. Elizabeth and other renowned saints to the Church and has proved a bulwark and defender of Western Christendom against the Islamic invasion for centuries, will manifest their zeal and spirit of sacrifice in an even greater degree in the future and in this way extend and promote the glory of Christ, the King in Western Canada.

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(Continued from page 76)

FATHER EUG. ALFRED CHAMBERLAND
 Father Corbell was promoted to the parish of Ste. Rose du Lac and Father Chamberland succeeded him at Fisher Branch on the 8th of January, 1914. The new pastor called Father Lacasse to preach a retreat in the month of March, and did much personal work towards beautifying the parish grounds: a cemetery and a decent approach to the Church, done with parish help and that of the pastor's brother, Edmond Chamberland, setting up a Cross and fencing the entire plant. All this consumed much time, eventually well gained by the pleasant outlook of the House of God. The land, in the shape of ten acres, was donated by William Bruneau of the parish.

LOCAL HISTORY


The first freight train arrived here on the 28th of July, 1914, and on the 3rd of December, the Angelus rang in the parish for the first time, the bell weighing 225 lbs. Much was also obtained in the line of church furnishings that year, the main altar being the greatest parochial joy of the people. In April, 1915, Father Chamberland was replaced by Father Leroux, present pastor, who on the 1st of August, 1917, saw a new Ordinary, Archbishop Sinnott, come to confirm 43 of his young parishioners. In the meantime, the location of the church was becoming more and more inconvenient for both priest and people, and in October, 1920, the pastor called a meeting to decide on demolishing the present church and moving all its material to Fisher Branch. Fifty-seven members voted in favor, and 13 answered with a "nay" to the proposal. The trustees, however, at a further meeting, decided unanimously to act in pursuance with the will of the majority and the contract for the same was awarded to Arthur Coutie for the sum of four hundred dollars, the work of dismantling and transporting to be done within the space of thirty days.

THE NEW CHURCH

On the 19th of November, 1922, Monsignor Cherrier, Vicar General of the Winnipeg Archdiocese came to bless the new church by special delegation from Archbishop Sinnott. The record of the ceremony, entered by the blessing prelate, speaks of the vivid impression created by the presence of such an imposing edifice in an otherwise homesteading territory of Manitoba. The new building is an 80 x 46 structure and must have well pleased the parishioners for the bazaar, half a fortnight after, brought in a clear total of over seven hundred dollars. On the 22nd of July, 1923, the people of Fisher Branch witnessed the conferring of diaconate upon a young Polish cleric, Joseph Kurys, and Archbishop Sinnott confirmed also on that day 75 persons, that is, 43 boys and 31 girls. In the afternoon, His Grace went to Broad Valley, where Father Leroux had constructed a church and where His Grace confirmed six persons. The last episcopal visitation was that of the 5th of August, 1928, when 91 persons were confirmed. The number of parishioners has dwindled appreciably, because of poor crops, but the zeal of Father Leroux is such that despite many obstacles, he has continued to gain ground where a lesser soul would have quailed before the task and perforce had abandoned it. Father Leroux is probably the only priest in the diocese who has availed himself of the government grant of a home, instead, upon which he shows his people how proper tillage may even under trying times render fruit to the poverty-beholden farmer of the West.

St. Columba's Church

SWAN RIVER, MAN.

 SWAN RIVER lies at about a hundred miles distance to the northwest of Dauphin. It was primarily visited by Father Decorbey, the first Dauphin mis-

sionary, and then, in the year 1901 by Father Beauregard of Makinak, who was the first to visit Swan River regularly each month. In the year 1904, Father Belanger was appointed, but this priest hardly found time to pay his appointed visit, when the Clerics of St. Viator took charge of all the northern missions. It is Father Houle C.S.V., who appraises us of this, for since Swan River fell under his ministrations, he advises us that he came here to say Mass as regularly as Father Beauregard each last Sunday of the month. In those days, trains came to Swan River but twice a week and to come for a Sunday the priest had to come equipped with his Mass kit on Thursday evening and remain till Monday.

BUILDING THE CHURCH

Here as elsewhere, Father Houle did not rest till he saw some concrete plans made for erecting a mission church for his scattered Catholics. On the 8th of February, 1905, a meeting was held, presided over by Father Houle, at which three parishioners were present: W. O'Meara, who owned the Valley Hotel, where Mass was regularly said, J. Guitard, Wm. Powell and J. Kennedy. It was decided to build a church for a thousand dollars, for which lots were secured on the principal street of the town for the price of \$225.00. Father Houle was charged with obtaining a loan from the Archbishop of St. Boniface, towards which, promissory notes to the extent of \$700.00 were given by the parishioners. But, nothing more than this was accomplished that year. Father Houle was forced to delay the building till the following year, 1906, when he finally succeeded in putting up the exterior of the church. By that time, he was appointed elsewhere and Father Lauzone, of the same congregation, took charge. The first Mass in the new church was celebrated on Christmas Day, 1906, and the few Catholics of the district "were quite proud of it"

as Mrs. John Carmichael of Kenville, Man., an old-timer, tells the writer.

SPRING OF 1921

After the year 1906, the mission received intermittent visits from Father Duffy who resided at Oaknook, Man., Father Derome, now of Portage la Prairie, and Father Theoret of Ste. Rose du Lac. In the spring of 1921, there was on hand a sum of \$500.00 collected by Father Theoret, towards the funding of the original debt, which still stood at \$2,400.00 when Father Percy Holloway was appointed first resident priest of Swan River.

FATHER PERCY HOLLOWAY

During the four years and a half which Father Holloway stayed in this mission, he labored in a truly missionary spirit. To the sum of \$300.00 left him by Father Theoret, he added another like sum, collected locally, and the Archbishop of St. Boniface released the entire debt of over two thousand dollars for one thousand in cash, towards which the Reynold Brothers donated over four hundred dollars. Thereafter Father Holloway built a sacristy for the Church, which also served as living quarters during his whole period of tenure. The church itself was lengthened to 67 feet, a furnace installed and the sanctuary decorated. A kindly lady from Chicago donated two statues, an organ was bought through the instrumentality of Mrs. Wm. Zinger and the choir, then organized, ably responded to High Mass Service commenced in November of 1921. An Altar Society, with Mrs. Joseph Zinger as first president, was also the fruit of the same year of endeavour, and by its hard-working devotedness proved the greatest parish asset in Father Holloway's time. There were then some thirty families attached to Swan River, but the two new churches, constructed at Bowsman and Birch River, left only a third to the original mission. Missions of Beni-



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to, Kenville and Durban are still annexed to St. Columba's, the greatest support from any of these three mentioned, coming from the Honsinger family at Durban, old-timers in the Valley. Father Percy Holloway's first convert, still resident in Swan River, is Mr. Douglas Ray, and Mrs. J. Mault another convert, is at present the organist in the parish. The church grounds were fenced and a lawn made with the assistance of Messrs John Coyne and Samuel Hill.

A LIST OF OLD-TIMERS

Those listed as Catholics of the year 1904 are as follows: Mrs. John Carmichael, Wm. O'Meara, Jacques and F. X. Guitard, Arthur Boissons, Kennedy, the Zinger family, Phillip, Joseph, Alex and William; Powell, Naylor, Reynolds, McKenna, Kearns, Gougeon, Godin, Cooney, Murphy Brothers and a few other names.

BOWSMAN RIVER

Archbishop Sinnott paid his first pastoral visitation at Swan River on July 28th, 1918, when he confirmed 14 persons, but owing to heavy rains not many Catholics were present. Seven years later, in July 9th, 1925, His Grace was again in Swan River, motoring the next morning to Bowsman, 12 miles north to bless "a neat little church which has been erected" since his last visit, "thanks to the zeal and activity of Father Holloway." "At no place," adds the Archbishop, "that we have visited during this Pastoral Visitation were the children so well prepared and instructed as at Bowsman. This is due, under the guidance of the Pastor, to Mrs. Colin Johnston who has given all her time practically to this work. The children sang the Common of the Mass and sang it very well. Nowhere else, outside of Winnipeg, did we find such a thing. The care and solicitude that has produced such wonderful results cannot be too highly commended. In the evening

concert at Bowsman the children performed creditably. In their address to the Archbishop they said:

"Not quite four years ago, we came to this country because of the employment given our parents in the lumber mills. There was no mission here or no church. After a few weeks, the priest of Swan River came and said Mass once a month in a house, and organized a Sunday school class, which consisted of nine children. Today we have a church equipped with everything necessary for Divine Service and a Sunday School Class of twenty-two children."

The Bowsman Church, 24 x 30, was built in 1923. The Church Extension donated \$500.00 plus vestments, and Father Holloway secured a lot for it from Mrs. Jessie Royce for some \$160.00, which he donated. The pioneer families are the Johnstons, Persians and Durands. Mr. F. Sheridan who was there and took great interest in the building of the chapel now lives at Woodnorth, Man. The president of the first Altar Society was Mrs. Colin Johnston and Mrs. Sidney Persian is organist ever since the beginning. The Bowsman Mission has an excellent choir and the parish is in a flourishing condition, it being hoped to finish the interior of the church in the very near future. Mass is being said there almost every Sunday, excepting the winter months when weather conditions do not allow binning.

BIRCH RIVER CHURCH

The Birch River Church constructed at a cost of \$900.00, was blessed by Archbishop Sinnott the very next day, July 10th, 1925. "It is," writes His Grace in the parish register, "a very becoming little church, somewhat larger than that of Bowsman and designed in better taste. Although Church Extension contributed \$600.00 also to this Church, the people contributed lib-

erally in money and lumber and the result is an edifice that reflects great credit on them and Father Holloway."

The Bowsman Church is dedicated to the Holy Family, the one at Birch River to the Sacred Heart. There are some eight families in the mission surroundings and seven different nationalities are represented, such as English speaking, Lithuanian, Moravian, Ukrainian, French and Metis.

Apart from Shoal River, where there is a little church on the Indian Reserve, Birch River is the most northern point in the diocese where there is a Church. Mrs. A. Brauner was Father Holloway's first convert here and with her he baptized five of her children on the same day.

The pioneering families of 1921 were: Hugh McTravis, Costello and Dillon Brothers, Urban, Brauner, Simkos, Siutras and Cooper. The roads are still in an unimproved condition, there being no conveyance to speak of further north, as the district is still unorganized and the land open to prospective homesteaders. Thus the lumber for the Church was cut in the bush and brought in to the village. The C.N.R., donated several lots to the mission Church and the same have been fenced by Father Holloway.

FATHER COURNOYER

It was Father Cournoyer who welcomed the Archbishop when he arrived on July 6th, 1928. The latest improvement then was a rectory which Father Cournoyer acquired, and for which he was struggling to pay, "a neat little building, ample for all the needs of the resident Pastor and situated very near the Church." The new priest succeeded Father Holloway after the last episcopal visit and for four years did yeoman and "heroic work" as His Grace deemed to call it. He has but lately been transferred to Selkirk and Fort Garry missions,

which are so much nearer to the capital of Manitoba, a signal recognition for his faithful and fruitful work on missions almost three hundred miles away.

The priest in charge of Swan River also goes once a month as far as possible, to points north of Birch River, viz: Novra, Bellsite, where a little church will be built, Mafeking and Baden, where he administers to the few scattered and homesteading families, which once found ready employment at the Lumber Mills of Bellsite and Baden, but now, with the depletion of timber on this side of the Porcupine Mountains, lead rather precarious lives in a veritable bushland, cut off entirely from the rest of civilization.

SWAN RIVER HOSPITAL

The townspeople of Swan River, together with the farmers of this and bordering municipalities, point with something akin to pride to their local hospital, operated by the Sisters of Charity of Halifax. The idea to "get" Sisters to conduct the hospital created at first a general stir of resentment amongst the good Protestant people, forming the bulk of Swan River's population, and it was generally predicted that "almost anything might happen" once the Nuns would come to this the most important institution of the town. But Archbishop Sinnott who was instrumental in securing the services of the Halifax Sisters, felt sure that within a very short period not opposition but admiration would make the stronger headway in the estimation of the people. He was at the moment, installing Benedictine Sisters at Russell, Man., as nurses in charge of a newly established hospital there, and nothing daunted, pursued a like plan for Swan River. The nuns arrived in October, 1929, and the people have felt ever since that this nursing Sisterhood hitherto unknown to them, is unqualifiedly a boon to their sick and their infirm.

"Bringing Spiritual Guidance to Isolated Homes"

THE religious press has no more important function than to serve as the medium through which spiritual guidance is brought to isolated homes. For forty-five years the Northwest Review has conveyed the things of the spirit to new settlers in the west and ministered to the needs of older settlements as well.

The Tribune, which recently celebrated its fortieth birthday, congratulates the Northwest Review on the occasion of its forty-fifth anniversary, feeling confident that it will continue its career of usefulness and purpose in the years that lie ahead.

The Winnipeg Tribune

*"The Tribune aims to be an independent, clean newspaper
for the home, devoted to public service"*

Around Winnipeg Archdiocese

St. Charles Parish

ST. CHARLES, MAN.

AN historical narrative of the parish of St. Charles would not have been possible had not the searchings of Father Myer, O.M.I., present pastor, been rewarded by the find of an old folio wherein a local scribe, twenty-five years ago, detailed and thus set for posterity a sketch of the early parish beginnings.

THE LOCAL HISTORY

"It was, says the writer, Father Lafleche, Vicar-General of Magr. Taché and later on Bishop of Three Rivers, who, in 1854, built on the spot a log-chapel, 20 x 20, where the Metis hunters of the Plains could gather to worship on Sundays. There were then some fifty families there, and until 1858, the mission was attended from St. François Xavier, (White Horse Plains), by Father Thibault and Father Gascon. From 1858 to 1868 the attending priests were Fathers: Vegreville, Fravi, Rickers, Lestanc and Allard, all Oblates. Meanwhile, in 1866, the first regular church, a frame building, 24 by 40 feet, was built by Father Lestanc, O.M.I., who then resided at the Bishop's Palace and was directed in this undertaking by Magr. Taché, O.M.I. Two years later, Father Lestanc also opened the first school at St. Charles. In September, 1868, Father Allard, O.M.I., was appointed the first resident pastor, and in two years the young and zealous missionary had a presbytery and a new school-house built. In 1874, the church having become too small for the growing congregation, it was enlarged by 25 feet. Ten years later this building was blown down by a great storm on the 29th of August, 1884, and was rebuilt on a smaller scale in December of the same year.

FATHER DANDURAND, O.M.I.

Father Allard, O.M.I., remained in charge of the parish till 1876, when he was succeeded by Father Dandurand, O.M.I. Under his able administration the damage done by the disaster of 1884 was soon repaired and the parish received a vigorous increase from the arrival of several families from the Province of Quebec. The Carons, Lafleche and others made St. Charles their new home in the West and they are still full of praise for their good Father Dandurand, O.M.I., who retired to the Archiepiscopal Residence in 1900, where he is still doing excellent work in the 64th year of his priesthood and the 87th of his life.

A \$35,000 CHURCH

Since 1900, there have been frequent changes in the pastorate. Father Beaudin, O.M.I., was parish priest from August, 1900, to May 7th, 1901; Father Van Gisteren, O.M.I., from May 7th, 1901, to November 24th, 1903; Father Dorais, O.M.I., from November 9th, 1903, to May, 1904; Father Marion, O.M.I., from the latter date to the beginning of 1905. Father J. E. S. Thibault, O.M.I., was installed on January 6th, 1905, and soon realized the need of a larger and more beautiful church. With characteristic energy he set about preparing plans and collecting funds. The result of his devotedness was seen in the fine edifice when it approached completion. The architects, Messrs Hooper and Walker, have adopted, on Father Thibault's suggestion, the Gothic style of architecture with transept. The Grace Co. were the contractors.

WRITER DESCRIBES THE CHURCH

"The church is 90 feet long by 40 feet wide, with basement of the same dimensions and eleven feet high

The foundations, in rough hewn stone, support a frame building veneered in brick. The tower is 108 feet high. All the woodwork finishing is in oak. The organ-loft and chancel have bronze railings. The rest of the interior, including a graceful row of columns with ornate capitals and a fine cornice, is finished in plaster. The stained glass windows are from the celebrated house of Louis Sohier in Montreal. The pews are made by Messrs Paquette & Godbout of St. Hyacinthe. Just over the front entrance will be a beautifully colored window representing the patron of the church, St. Charles Borromeo. Father Thibault hopes that all his friends and all well-wishers to the parish of St. Charles will make it a point to attend the solemn blessing of the church next Sunday, when, if the weather is good, all will have an opportunity of combining devotion with pleasure." And thus for the historian of 1905.

OBULATE NOVITIATE OPENED

The church-site of St. Charles, situated on a little elevation on the North bank of the Assiniboine river and adorned to the southwest by a natural park, forms a spot of natural beauty well suited as a site for a religious community. Already in 1895, the Oblate Fathers had decided to erect there a Novitiate. Three years later they began building a three-storey house, 30 x 60, for their future novices and, in 1901, the novitiate was opened.

Meanwhile, the need of better quarters for the school made itself felt more and more, and the school population wanted a real Catholic school. The Oblate Sisters were interested in this project and, in 1905, Rev. Mother St. Viator erected a convent boarding school. This construction, however, soon was found too small to accommodate the younger generation, desirous of a thorough Catholic education, and in 1911 an addition was erected which doubled the capacity of the original convent.

SECULAR CLERGY

In 1908, Rev. Father Gendreau, O.M.I., had taken over the parish of St. Charles, which charge he held till the month of June, 1913, when he was succeeded by Rev. Father Jos. Thérien, O.M.I. In 1917, the Oblate Fathers of St. Boniface withdrew from the parish of St. Charles, which, from the month of August of that year, was under the administration of Rev. Father J. E. Lee. Rev. Father D. A. Beaugard succeeded Father Lee in May, 1921, and for over 6 years he shared the joys and sorrows with the Catholic people of St. Charles.

THE ORNATE CHURCH GOTTED

It was in January, 1928, that the parish of St. Charles was confided to the care of the Oblate Fathers of St. Mary's Province and Rev. Father Alph. Schaller, O.M.I., was installed as parish priest. A few days after Christmas of that very year, a fire broke out in the basement and pitilessly destroyed the building with every bit of furniture which the zeal of former pastors and kind donations of parishioners had provided for the embellishment of their House of God. The proceeds of the insurance carried enabled Father Schaller to erect a new building of the same dimensions as the old, but it will take years before the new church is as well provided, as the old was, with everything the heart of a good Catholic cherishes to see in his church.

Since last August, the Oblate Fathers of St. Mary's Province have opened their Novitiate at St. Charles, so that today there are again two religious institutions within the borders of St. Charles parish. The present parish priest, successor to Father Schaller is Father K. Meyer, O.M.I., who took charge with the opening of the Novitiate.

St. Athanasius Church

OAK LAKE, MAN.

ABOUT 35 miles west of Brandon lies the village of Oak Lake, Lac des Chenes it was called in earlier days, and deriving its name from a lake, shaded by oaken trees, a few miles to the south of the main railroad line of the Canadian Pacific. The surroundings of this lake, measuring 8 miles in length and 5 miles in width, form of it a spot probably more beautiful than any other in Manitoba. Favourable to fishing and hunting game, each recurring season brings more than one sportsman to enjoy the woodland pleasure of the hunter and the fisher. It is here that the first inhabitants grouped themselves, round about the lake, for the first houses to have sprung up not earlier than some forty years ago, with the coming of the railway.

The first farmers preferred the south of the railway, where grass was in abundance and the land ready for tillage. At the north end, tall trees spoke of bushland and laborious farming, coupled with the difficulty that in those days there was no bridge across the Assiniboine, and the northside was across the river. However, it was not long before harder men took up the abandoned homesteads of the Metis there, and today, prosperous farmers are not an unknown quantity in the Oak Lake district. There have been nine priests visiting the people here at different stages of time, and while Father J. E. Derome, now of Portage la Prairie, was pastor, 1915-1921, the local St. Athanasius Church was re-decorated throughout and embellished with statues, gifts of the pioneer families. The mission is now visited by Father G. St. Jacques of St. Paul's College, Winnipeg.

St. Michael's Church

SELKIRK, MAN.

THE parish at Selkirk, Man., has been founded by the Oblate Fathers some fifty years ago, Father Leland, O.M.I., being the first missionary, as far as it can be ascertained. Father Magnan, O.M.I., succeeded him, but further records of Oblate work here are not extant, it being known, however, that the list of secular priests is as follows: Father Belanger, June 1904-April 1907; Father C. Deshaies, June 1907-August 1909; Father E. Derome, August 1909-February 1910; Father N. A. Ruelle, March 1910-February 1910; Father J. H. Prud'homme, October 1910-January 1911; Father Belanger, January 1911-February 1914; Father E. Tetrault, February 1914-April 1915; Father R. Dumolin, April 1915-November 1917; Father J. J. Blair, November 1917-March 1918; Father J. G. Calise, April 1918-July 1919; Father J. Bertrand, September 1919-October 1929; Father M. Cournoyer, October 1929.

FORT GARRY PARISH

The church at Fort Garry, founded by the Redemptorists in 1909, has been attached to Selkirk since the erection of the Winnipeg archdiocese, but is now being made into a parochial charge with Selkirk as a mission outpost. There are about 140 families within this new parish, well high twice the number as at Selkirk, and the rectory which Father Cournoyer has built will make the Fort Garry parish, though it is wedged in between the parishes of St. Ignatius and St. Norbert, the largest of all the suburban church-centres of Winnipeg.

"All education must be moral first; intellectual secondarily. Intellectual before—much more without—moral education, is in completeness impossible; and, in incompleteness, a calamity"—Ruskin.

Virten, Man.

VIRDEN, a very prosperous community, was served from Oak Lake from the foundation of that parish. Mass was said in the following places: 1st, in the home of Mrs. Canfield; 2nd, in the C.P.R. section house; 3rd, in the old school house; 4th, in the home of Peter Fontana; 5th, in a hall, located in the Cain Block.

In 1920 a fine new brick church was erected, which, though amply large at the time, is steadily becoming too small to house the congregation. The Ladies of St. Ann have made this an outstanding mission.

Virten was separated from Oak Lake, becoming a separate mission in September, 1930.

Three missions attached thereto: Elkhorn, Lenore and Butler.

Laurier, Man.

OUR LADY OF VICTORY

LAURIER became a mission in 1892, its first inhabitants being Doctor Béasse, Patrick and Adolphe Trotter with their families. Father E. Lecocq was the first missionary, followed by Father Rousseau, after whom came Father Evariste Hude, who constructed the first church in the year 1909. Father Barton reconstructed it in 1917, enlarging its premises to 30 by 90 feet. There is question of building a larger edifice in order to house the 109 families in attendance. After Father Barton came Father Desmarais and the present pastor is Father Pierquin. There are three Catholic schools in the district, the principal one, in the village of Laurier, being in charge of the Sisters of the Presentation since September, 1930.

Laurier lies off the main highway between Ste. Rose du Lac and McCreary.

Notre Dame de Toutes Aides

TOUTES AIDES, MAN.

TOUTES AIDES, situated south of a barrier strip of land dividing Lake Manitoba from Lake Winnipegosis, owes its foundation to a young and energetic priest from France, diocese of Blois, Auguste Janichevski by name, who arrived at Ste. Rose du Lac in July of 1906. Though bearing a Polish name, the young priest loved France as his native land, his parents being descendants of a group of Polish families emigrated into France after the partition of Poland. At the year of his arrival, Father Lecocq was pastor at Ste. Rose, and it is with him that Father Janichevski spent the summer of 1906.

EAST BAY AND TOUTES AIDES

With the advent of winter, the young priest proceeded to East Bay where three French families had settled. His purpose was to establish himself in an unpopulated district and induce thereby many families to settle, who otherwise would not have done so. The winter proved very severe and the priest suffered privations to which he was not altogether accustomed. But, he also made acquaintance with a few French Canadian homesteaders, twenty miles north, whom the quality of the land and proximity to the lake influenced enough to prefer their location to that of East Bay. So Father Janichevski decided to enter wholeheartedly into what seemed a brighter prospect to Father Lecocq and in the spring of 1907, he moved into the new district before the yearly thaw could engulf the land in a morass of mud and water. Martin Bretecher, an old-timer, opened both heart and home to the priest, and it is under his hospitable roof that Father Janichevski



Oblate Convent, St. Charles, Manitoba

lodged and said Mass till such time as his own humble house was ready for occupancy. It is here now that all Church services were held, but new homesteaders arrived on the scene and those who were most instrumental in obtaining a resident priest in their midst soon laid ready hands towards constructing a log church, for which, material was brought from Ste. Rose. Father Lecocq brought a carpenter from his parish, Delorme by name, and under his direction the farming Catholics had, in the summer of 1907, a church ready for divine Service.

DEVELOPMENTS

Father Janichevski made an application to the Postal Department for a Post Office in his parish, and though he insisted that the seal should be stamped "N.D. de Toutes Aides" wishing thus to fulfil a promise made on his departure from France to the Blessed Virgin to found a parish by the name of Notre Dame de Toutes Aides, his animadversion remained unheeded and the district is simply known ever since as Toutes Aides, no one taking it upon himself to amend the error.

However, things did not progress with a rapidity akin to the beating of the priest's heart, and on the 4th of April, 1909, Father Janichevski betook himself back to France where he believed more fruitful work awaited him.

FATHER DESMARAIS

Thereafter, for more than five years the parish remained without a resident priest, till the appointment of Father Desmarais who had for some time done mission work under the Ruthenian rite by Rome's dispensation. This priest found as many as fifty families in the district, majority of them having moved in during the five years when Toutes Aides had no resident pastor. With this increase in parochial strength, the farmers enlarged the church, built a presbytery and organized a school. In 1922, Father Desmarais was appointed elsewhere and the parish was without a "cure" till the arrival of the present pastor, Father Baud, who came on the 15th of May, 1923.

FATHER BAUD

The present parish strength is 35 French Canadian families, and the newer parish developments are: a belfry, a parish hall, church decorated, cemetery beautified with walks and trees, and a furnace installed in the church basement.

Toutes Aides lies 30 miles north of Ste. Rose du Lac and 8 miles from the nearest railway station at Rorketon.

St. Sacrament Parish

ELIE, MAN.

THE parish of St. Sacrament at Elie is in existence since 1903, being an outgrowth of the mother-parish of St. Eustache, whose pastor, Father Campeau, had the first Church constructed here, but the new mission did not receive a resident priest till 1907, with

the appointment of Father Camirand, who after a year's tenure, was replaced by Father Regis Boivin, who remained till 1912.

PASTOR BECOMES WAR CHAPLAIN

Father Georges Bouillon succeeded Father Boivin, but in 1915, he answered the war call and went overseas as chaplain in one of the Canadian regiments. The winter of 1916 finds Father Joseph Halde at Elie, who, however, died the same year in October.

A CONVENT IS BUILT

The Sisters of Notre Dame des Missions have built a magnificent convent at Elie under the direction of Father Bouillon, who was himself its architect. He also did much to further improve the church building, now that the Sisters have come into his parish. Then, with the death of Father Halde and with the passing of Saint Sacrament at Elie under the jurisdiction of Winnipeg's Archbishop, Father Hormidas Hogue, present pastor, was appointed in 1916, and he reports many important parochial improvements, such as a new Church, built by the firm of Ch. Guay, in 1928, an Elevator for grain and many new residences on the townsite.

A FAVORABLE DISTRICT

The district at Elie looks with an eye of prosperity into its future, the land being of the best quality for farming purposes, and its nearness to Portage and Winnipeg makes all agricultural holdings of double value. Elie is 30 miles west of Winnipeg and 30 miles east of Portage. In the coming year the main highway is to pass via Elie, and tourists wending their way to Manitoba's capital will view with pleasure the noble looking Church and Convent, chief pride of the settlement. Among the pioneers may be mentioned the families of Bernardin, Dufresne and Bouchard.

St. Antoninus Parish

DELORAINE, MAN.

DELORAINE, in the southwest corner of Manitoba, records its history from the year 1891, when Father Turcotte managed to build a little church at what was then the terminal of the

C.P.R. trains running from Winnipeg. The church was served from Dunrea, or what was at that time, called, Lang's Valley, for Deloraine did not become a parish proper till the year 1911, when Father Ch. Mathieu was appointed resident pastor. In the interim, not all the names of visiting priests are known, but the records, extant, speak of Father E. Proth who solemnized the marriage of J. E. Flynn who is still Deloraine's resident. This was in 1896, and in the autumn of the year following, Father H. Heyden succeeded Father Proth, and on his leaving in the fall of 1899, two priests by the names of Jos. A. Trudel and T. E. Verlooy C.S.S.R., served Deloraine. Then, in 1900, comes the pastorate of the much beloved Father W. L. Jubinville, whose name is still linked with praise and admiration.

NEW ARRIVALS

The pioneering families were mostly Scotsmen or their descendants, who were of Protestant persuasion, but dispersed among them one found a few Irish, French and Scotch Catholics. In the year 1892, a sparse number of Belgians came and settled in the Turtle Mountains, south of the town, but the settlement, showed no sign of permanency till Father Jubinville's time when with greater numbers coming, he began to say Mass for them either in the schoolhouse or in one of the bigger homes.

PARISH ESTABLISHED

Father Jubinville left in 1910, having worked for ten years in the district, and with the coming of Father Mathieu in 1911, the mission became a parish. A dwelling house and a block of land were bought and Father Mathieu became Deloraine's first resident pastor, but he did not tarry long, as in 1912, the well known Father P. E. Halde began to erect more churches in the territory. The Belgian Catholics of the Turtle Mountains soon saw a church in their midst, to be known as St. Paul's Mission of the Mountain, and as the Baptist Church at Melita was for sale, he bought it, so that after six years of work the zealous missionary left three churches to the Catholics instead of one.

Hard Times

Father Halde's successor in 1919 was Father Cudahy, who devoted much of his time to hunting up careless and neglectful Catholics. The year following, the parish saw a new pastor in their midst, a newly ordained levite, Father Alex MacIntyre, the present incumbent, who viewed with consternation the future outlook of his charge. This was the advent, so common in the West, of a dry spell with consequent poor crops. The district was hard hit by drought, grasshopper plague and prairie fires. A young priest was thus given charge of a district with much dissatisfied and discouraged parishioners, who saw nothing but disaster and starvation before them. Yet he flinched not before the task, and what with the fatherly advice of his Archbishop, coupled with that of an advent of new families and a turn for the better in farming conditions, failure was turned into suc-

cess. After six years of laborious work, Melita Catholics saw their Tilton neighbours with a church all their own, and as all the parish debts at Deloraine were cleared a scheme was launched to construct a better and bigger House of God at the mission headquarters. At the present moment there is but the basement in Church use, blessed September 21st, 1930, though Boissevain to the east of the parish has an entirely new church, dedicated on September 22nd, 1930.

When, in 1929, Father Percy Holloway was put in charge of Souris, the whole northern section of Deloraine was allotted to him, together with Melita and Tilton, and their dependencies of Napinka, Elva, Lyleton, Pierson, Sinclair, Broomhill, Bede and Bernece. To St. Antoninus at Deloraine remain as missions: Boissevain, Killarney, Holmfield, Desford and Regent, while on the Turtle Mountain Church depend Fish Lake, Mountinside, Goodlands and Waskada.

Abbeville, Man.

THE village of Abbeville, situated north of St. Laurent and east of Lake Manitoba, was, at one time, a very prosperous community, but today it has quite fallen from its primitive material standing. Father Desrosiers, who divides his work between St. Mary's Cathedral and Abbeville, reports that his mission district is in a deplorable condition, there being but half a dozen families eking out a tolerable living in the midst of a half a hundred others who, as the French proverb puts it: "Tirent le diable par la queue du fer de janvier à la St. Sylvestre." In 1906 and after, when the parish was founded the parochial register numbered some 120 families, but as one can see from its present outlook, the majority of them have left in quest of better agricultural centres. The pastor, who happens to be the 23rd in line of succeeding parish priests, does all he can to ameliorate and teach his people how to farm better amidst such trying surroundings. Being a vegetarian, he cultivates a garden which is to be a sample to his parishioners how horticulture is a great aid in soil conditions that are not conducive to great yields in wheat. He is president of the village horticultural society, being the best local authority on the subject.

Austin, Man.

THE credit for saying the first Mass at Austin, Man., goes to the Oblate missionary, Father Joseph McCarthy, and he who solicited his coming and has ever since been the main Catholic and most generous contributor of the district, is none other than the Hon. Walter Clifford, in whose house the first Sacrifice of Mass was offered in the year 1894, and each time thereafter when a priest could come. After Father McCarthy came Father Sinnott, who was in charge, at the time, of Portage la Prairie, St. Cuthbert's parish, and then the Jesuit Fathers,



Deloraine Church

Interior of Deloraine Church

Cavanaugh and Grenier, of St. Boniface College, who always said Mass in the front room of Clifford's cottage. This went on till the spring of 1901, when the Catholics secured a site at the east end of the village and built on it a church from plans furnished by Father Vien, pastor at Portage. The Church was blessed on August the twelfth, 1901, by Father Louis Drummond S.J., he being assisted by two other priests from St. Boniface College.

In the following year, the mission was placed in charge of the Redemptorists of Brandon, Father Godts being named the visiting priest. This Redemptorist presented and erected the Stations of the Cross. For a good while Mass was said twice a month, on the first and third Sunday, but when the Brandon Fathers relinquished Austin, the mission reverted to the clergy of St. Boniface Cathedral, who, however, were unable to render the same regular service, and at the last instance, Austin in 1907, was given back to the Jesuits, who restored the bi-monthly service, the C.P.R. officials being always kind enough to order a stop of their through train on Mass Sundays, so that the priest could return to St. Boniface on the same day. It was Father McDonald S.J., who resumed the charge and after him Father Robichaud, who always took a very warm interest in the mission, till death overtook him in May 1920, when Father Sauve finished the year for him. Thereafter, with the division of the Archdiocese, the mission of Austin fell under the Winnipeg jurisdiction of Archbishop Sinnott and secular clergy continued the ministry, the first priest, being the Rev. Percy Holloway, then Father Caraher, pastor at Portage. These two attended Austin through the year 1921 when in December Father William Holloway was appointed the first resident priest of Austin. For living quarters a little room at the back of the church served the purpose and it is from Austin that the priest visited the other missions such as Gladstone, Plumus, Sidney and Carberry. Father William Holloway stayed a full year when he was transferred to Dauphin, Man., and Father Cyril Smith succeeded him, remaining till January 1924, when the present pastor, Father Francis Stronski, was appointed. This priest does not live at Austin but at Portage, having at the same time charge of St. Hyacinth's, a Polish mission in the town of Portage la Prairie. He also visits the mission at Oakville, 17 miles east of Portage and the Catholics there boast of a very pretty little church built in 1921 and blessed by Father Caraher to whom credit is due for its foundation. His furthest mission, 85 miles to the north, is Alonsa with 35 Polish families, most of whom are rated as prosperous farmers, and but recently he has commenced visiting Glenella where a church may soon be built.

St. Peter and Paul

PLUMAS, MAN.

HIS mission has only very recently been given in charge of the Capuchin Fathers of St. Boniface but its foundation is due, in the main, to Archbishop Sinnott who, in the year 1916, sent the Rev. C. F. McNeil to investigate the lay of the land and then in the following year came down in person to meet the few scattered families. In 1918, His Grace sent Father J. J. Blair, now Monsignor and President of the Church Extension of Canada, to see about securing a church site and the reverend visitor, together with George Grenier of Plumus, visited the mission and bought an abandoned schoolhouse for a prospective church. The building was purchased for seven hundred dollars, and it is to the permanent credit of the six Catholic families of the district that they contributed the full sum on the spot. George Grenier doubling his own share.

In 1918, Archbishop Sinnott was making a general pastoral visitation of the diocese and on the 18th of August he blessed the church under the title of SS. Peter and Paul, Mass being said by Father McNeil at nine and His Grace saying his at eleven. He then confirmed 25 persons and gave a very touching discourse to the hundred people present at the ceremonies. Some came in cars, others in buggies, others in truck wagons, it all depending on their degree of prosperity and length of residence in the community. The building, which serves as a church is admirably suited for the purpose. Being a three-room schoolhouse formerly, the partition was removed between two of the rooms and ample accommodation provided for about two hundred persons. Father Rheume, pastor at Portage, visited the mission thereafter and prior to the coming of the Capuchins, Father Stronski had charge.

Oakville, Man.

IN MAY 30, 1921, Archbishop Sinnott confirmed 8 persons at Oakville, Man. The Church was not quite finished at the time, but arrangements were then made to have Father Caraher, to whom goes the credit for its foundation, bless the Church. Mass was previously said in private houses, as was the case in so many other mission outposts. There are twelve families belonging to the Oakville parish, which is Father Stronski's mission.

St. Joseph's Parish

RUSSELL, MAN.

AT the northwestern tail-end of the Neepawa line lies the ever prim and prosperous looking town of Russell, directly south of the Dauphin-Roblin highway. The whole line is thickly



Russell Hunt Hospital, Russell, Manitoba

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Calgary



St. Michael's Convent, Brandon, Manitoba

settled with Catholics, Poles and Ruthenians of the Greek rite, but Russell is not so, and not only is its Catholic mission of comparatively recent origin, but those who go there to worship are Scots, Irish, French and an admixture of Poles.

ITS HISTORY

The parish of Russell was, until a short time ago, a mission in charge of the parish priests of either St. Lazare or Minnedosa. During 1916, and previous to that year, it was attended by Fathers Lalonde and de Corby, who came at intervals from St. Lazare, having to celebrate Mass at the home of John Dupont, who later, in 1918, moved to St. Lazare to reside where there was a resident priest. And for three years no priest came, all who could, going to St. Lazare, till the coming of the late Father Barton in 1921, who reassumed the task of his predecessors and came regularly to Russell every three months. It was by his insistence that a church was erected at Russell in 1925. Donations came from Archbishop Sinnott, from the Catholic Church Extension, from Mr. and Mrs. Paquet and naturally from the parishioners of the district. Much of the work was done by voluntary labor of the twenty-five families within the parish. Father Barton had not the pleasure to say the first Mass in the Church, as he was transferred to St. Ann's, Winnipeg, and his successor, also the late Father Alexander D'Eschambeault succumbed to illness and died after three years of warm-hearted service. Thereafter came Father Desmarais, pastor of St. Lazare, who attended the mission till October, 1929, when he died, being the third priest to die at St. Lazare parish in close succession of pastorates.

SACRED HEART HOSPITAL

The summer of 1929 saw Archbishop Sinnott making plans for the establishment of two hospitals, one at Swan River, and the other at Russell. His frequent visits to these localities bore fruit in time, for, in the fall of the year, four Benedictine Sisters arrived to open a Hospital at Russell, and three Nuns of the Order of Charity, of Halifax, went further north to open a Hospital at Swan River. The building at Russell, set aside for hospital use has had to be remodelled at a cost of \$20,000 though the house was large, commodious looking and of a pretentious appearance, owned by the late Mrs. Doig. Its official opening, under the name of Sacred Heart Hospital, was on December 1st, 1929, the mayor of the town being most solicitous throughout that Russell have Sisters in charge of that Institution. The Nuns have since been in constant attention upon their sick, and many successful operations performed by the two local doctors, Brownlee and Shaw, give evidence of the esteem and pride of the townspeople rendered their local Sisters.

CHAPEL AND PASTOR

In July, 1928, Sister Catherine Donnelly, of the Sisters of Service, came

to Russell and instructed the children for their first Holy Communion and Confirmation, which later was administered by His Grace Archbishop Sinnott on August 8th, 1928. During the past autumn, in 1929, the Benedictine Sisters, in charge of the Hospital, erected a chapel adjoining their hospital, and its construction was done by the well known local firm of contractors, "Hembroff & Son."

Father Ethelbert Mullally is both chaplain and pastor of the Russell mission, a youthful priest but recently ordained, he having taken the place of Father Joseph Campbell, who after his appointment, was recalled to teach at St. Paul's College, Winnipeg.

Grande Clairiere

ST. JOHN'S PARISH

THE parish of Grande Clairiere, west of Souris, owes its origin to an Alsatian priest, Jean Gaire by name, who, on July 22nd, 1888, said the first Mass at the house of Thomas Broland. The natural clearance in the entangling bush appealed to him and he thus gave it the name of Grande Clairiere, or the Great Opening. At his Mass, six adults and ten children were present, all Metis, and the very next day he set himself to build a joint church, presbytery and school. The material was brought from Oaklake, twenty-five miles away, but the modest structure was soon found insufficient to house the ten families which moved into the district by October of the same year and an addition was put up, measuring 16 x 24, which later was to serve as sanctuary and sacristy of the present parish Church.

UNTOWARD DEVELOPMENTS

Father Gaire proved an indefatigable colonizer, for it, at Christmas time of 1888, he could count souls assisting at Mass, by July of the following year, three times that many were registered on the parish roster, French, Belgians, Metis and French-Canadians. Post Office service came into being in 1890, mail arriving once a week via Oaklake. In the same year the Railroad, though it did not come thundering past the growing settlement, it blazed its way to Hartney, twelve miles distant, and brought civilization closer to the settler.

BISHOP'S VISIT

The first Bishop to visit the parish was Bishop Grandin of Saint Albert, whose pastoral visitation was out of an amicable courtesy to Archbishop Tache of St. Boniface, who was ill at the time. This was on the 27th of July 1891, forty-one persons having been confirmed. Father Gaire had by now some 600 souls under his care, and it was decided to construct a larger church, 72 x 30, which was, in fact, finished in the year 1893. With the new church, a presbytery was also built, the old rectory being turned into use as a schoolhouse, for hitherto, classes, such as they were, were con-

(Continued on page 114)



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Canada's Meat Packing Industry

By F. M. BAKER, Western Representative of The Industrial and Development Council of Canadian Meat Packers

PRACTICALLY every man and woman in Canada, be they farmer or City dweller, has at some time or other tasted and liked Swifts Premium or H.A. Bacon, Burns Shamrock or Davies Perfection Ham or one or another of the many meat delicacies offered the Canadian public by the Meat Packers of Canada. The excellent qualities of these products is taken as a matter of course today, in fact were they other than choice, severe complaint would be immediately forthcoming. When they are bought under any of the recognized brands they are acceptable at face value and little thought is given to the painstaking care that has led to their production. The average man or woman dismisses any thought of the packing industry with the idea that it is complicated Big Business. It is Big Business and yet the story of its development from humble beginnings if it could all be told in the short space of a magazine article, would have much of interest and romantic appeal to the reader. In Canada, the Meat Packing Industry stands in third place in the Nation's list in the value of manufactured goods produced annually, being excelled only by the pulp and paper, and flour and grist mill outputs. And yet it is only one of the component parts of the great Canadian Livestock Industry. The partners in this greater Industry are the farmers and livestock producers who first breed, grow and fatten the meat producing livestock and turn it over to the second partner, the Meat Packer who attends to its manufacture into edible products and to the distribution of those products to the retail trade.

Perhaps the average person has not looked at the Meat Packing Industry in the light of a manufacturing concern, yet it is as truly that as is the manufacturing of automobiles, radios, or farm machinery. The essential difference is this, that the manufacturer of any of the products mentioned goes into the markets of the world in search of his raw material at the cheapest possible price, makes his selections with an eye to quality, brings them into the one finished article he is selling. He may have put into that article as many as a dozen or more raw materials. On the other hand the Meat Packer gets practically all his raw materials under one hide or skin. He is more or less at the mercy of the farmer and livestock breeder and must accept the livestock of such breeding and quality as he finds on the public markets of the country. These then, are taken into the modern meat plant and there, instead of being assembled as "unpacked", and one steer or one pig may go out of that plant in the form of some half dozen to twenty or thirty edible and inedible products. The Meat Packer has very little if any, control over the uniformity or quality of the animals constituting his

delivered to the plants. It is on this account that representatives of the Packing Industry sometimes offer advice to farmers and breeders in the matter of the types and finish they de-

frigerator car. If we date the birth of the modern Meat Packing Industry from the introduction of artificial refrigeration we see that it is now approaching its fiftieth birthday. Pages

production grew, the export trade rapidly increased, and in 1895 the total quantity sent over-seas had increased more than five fold to over 37,500,000 lbs; in 1913 our exports were 152,000,-

PIONEERS OF CANADA'S PRESENT PACKING BUSINESS



Wm. Davies

Geo. Matthews

Wm. Hurle

O. W. Walker

P. Burns

sire in livestock, as from their angle they are in constant touch with the consumers of finished products and are simply translating to the producer the wishes of the consumer, who is the ultimate buyer of all livestock.

The Meat Packing Industry plays an important part in Canada's business today, but the story of its growth to that position is the story of the growth of Canada and its Cities and Towns. As a matter of fact, the story starts even before that and is interlocked with the history of the meat packing industry in the United States. Step by step the Industry on each side of the line has kept pace with the latest developments of science and indeed these developments have been responsible for wide-spread changes in the organization of the industry.

Years ago the problem of meat distribution was complicated by the fact that the meat must be moved into consumption almost immediately after slaughter. There were no facilities for keeping or cooling the meat except by means of the old fashioned "ice-box". Slaughtering was more or less on the local basis. With the growth of the City and Town it was found harder and harder to produce the livestock necessary to feed those centres in the country directly surrounding them. Gradually the Western areas of both the United States and Canada were called on and we have the spectacle of great droves and train loads of live cattle being sent from Western ranches right into the centres of population for slaughter.

Science at that time had not become very much interested in Meat Packing and too often these establishments would be considered more or less of a public nuisance. The chief product of the animal was its meat and hide and much of the rest was wasted and constituted a grave problem in sanitary disposal. The industry had become concentrated in the larger centres of population. About the year 1870 the principles of artificial refrigeration were discovered and the next few years saw almost a revolution in the methods of the Meat Packer. It was found that the new refrigeration could be applied to the quick chilling of carcasses and to railroad cars and would allow of meat being held and transported for a considerable time and over great distances in first class condition. Ten years later, with that principle accepted, the former methods were very soon in process of being reversed. Formerly the animals were transported close to the point of consumption before slaughter; now the slaughter house began to move back closer and closer to the point of production of the livestock and the meat was shipped to consuming centres in the modern

might be written of subsequent developments in its service to both the producer and the consumer, but space does not permit of other than passing reference to the more important of these later in this article.

While the Canadian Meat Packing Industry was undoubtedly linked with that of the United States in its general development it has a history proudly and individually its own and well known among livestock circles are the names of its pioneers. As in the United States, the first packing plants here were a gradual outgrowth of small local slaughter houses. As the supply of livestock increased some little pork packing became established. One of the very early pioneers was the late William Davies who was born in Wallingford, England, in 1831, emigrated to Canada in 1854 and when Toronto's population was only 39,000 he established a provision business in Toronto's "Old Market". This business grew and prospered and later developed into the William Davies Company which has been and is recognised as one of the leading exporters of pork and bacon products from Canada. Another of Canada's very first Meat Packing Companies was founded by the late George Matthews as long ago as 1856, who commenced in a very modest way at Lindsay, Ontario, and later in Peterboro. This business has successfully developed into the Matthews-Blackwell Company, The Canadian Packing Company with plants at Toronto, Montreal, Peterboro and Hull, and is now a member of Canada Packers Limited, to which reference will be made below.

William Davies and George Matthews early saw the possibilities for building up an immense and profitable export trade in pork products. They were enterprising enough to explore the world's markets and very soon were advising the livestock men of that day that there was a future for a bacon trade with Great Britain. In Wiltshire sides cut from a long lean bacon type hog. They encouraged the production of that type in every way possible and even imported from England a considerable quantity of Yorkshire swine in order to give impetus to that production. Thus, they then laid the foundation for the meat so much to Ontario when the Bacon Hog Policy was later made effective in 1922.

Exports of pork to England began some time before the introduction of this improved breeding stock, and "The Canadian Statistical Record" of 1880 shows that 8,616,000 lbs of pork products were exported in that year, yet during the next decade the quantity declined until by 1890 the total was 7,225,000 lbs. As the better type hog became more plentiful and as livestock

000 lbs. and during the last three years of the war shipments amounted to practically 250,000,000 lbs. of bacon and two-thirds as much beef annually.

Among the other firms which were growing steadily in Eastern Canada emerged The Harris Abattoir Company, founded by William Harris in Toronto in 1896, and which developed into one of the leading beef houses in the Dominion. James Harris, a son of the founder, and known from coast to coast as "Jim", was President of the company for years preceding his death on January 1st, 1929, when he was succeeded by J. S. McLean, who had come up through the business to the position of Secretary-Treasurer.

Gunn's Limited, whose growth was contemporary with that of the Harris Abattoir Company, was also the logical outgrowth of a carefully managed smaller business and found its peak in the war years.

In the year 1905, Swift and Company of Chicago established a subsidiary in Canada known as the Swift Canadian Company Limited and its first plant was purchased as a going concern from J. Y. Griffin in Winnipeg. Rapidly this company extended its operations to include all Canada, and its fully modern plants now kill daily in New Westminster, B.C., Edmonton, Alta., Moose Jaw, Sask., Winnipeg, Man., and Moncton, N.B. Several smaller plants in Eastern Canada now do a nice business along specialty lines. J. M. Schneider and Sons, Limited of Kitchener, Ont., is one of these which has created quite a name for itself by specializing on pork and sausage products with a beef and mutton turn-over only very small and incidental.

Turning to Western Canada we go back some years and find a young Irish Canadian beginning to be recognised in livestock and meat circles about the year 1890. Patrick Burns was born at Kirkfield, Ontario, left that place in 1879 and put in most of the next ten years in the neighborhood of Winnipeg, whence he moved still further West to Calgary. Working first as a laborer on railway construction, he soon saw money to be made in supplying dressed beef to the Railway Contractors. He started by buying cattle from the farmers along the lines of construction, slaughtering them on the spot and from this with his brother Dominic, later developed the firm of P. Burns and Company, Ltd., which is so well known all over the West. They now operate plants at Vancouver, Calgary, Edmonton, Regina, Prince Albert and Winnipeg, as well as having extensive creamery and produce interests. Pat Burns, known to his intimates, as "P. B." actively directed



The Port Garry Gate in Winnipeg

raw material and one of the greatest problems confronting the Industry is the manufacturing of meat products of a standard quality from the conglomerate droves of livestock which are

this business until 1929, when he retired, maintaining his connection with the firm of Burns and Co., Ltd., as Chairman of the Board of Directors with John Burns, a nephew, as President and General Manager.

While Burns was finding his feet three other well known and well loved ranchers in the persons of "Jim" Gordon, "Bob" Ironsides, and "Billy" Fares decided to consolidate their activities and established the firm of Gordon, Ironsides and Fares and built what was then a modern plant at Winnipeg in the year 1898, as an outgrowth of their business in the shipping of live cattle to England. They were handling large numbers for export from the West and on arrival at Winnipeg there was always a percentage which looked as if they would not stand the long trip. With this as a part the business prospered and about 1911 a second modern plant was built at Moose Jaw. During later years and until quite recently W. C. "Cliff" Fares, a son of the original partner, was prominently identified with the business. About 1918 The Harris Abattoir Company of Toronto at first participated in and later assumed control of this business.

In the meanwhile several smaller firms had become established with varying success. In Winnipeg the Western Packing Company, now under the management of H. V. Kobold, has grown slowly but steadily until it commands an important position in local circles. The Gallagher Holman Company was another which prospered, but as the original founders wished to retire from business, it was later taken over by P. Burns and Company Ltd., of Calgary and is now operated as a unit of their chain. The Farmers Packing Company represents an effort in the co-operative field but after selling considerable stock among the farmers of Manitoba and building a small plant in St. Boniface the company got into difficulties which were never straightened out and considerable money was lost in the experiment. One or two other small plants have at different times been established at Winnipeg and St. Boniface and are at present operating as public custom abattoirs.

In Calgary one or two small companies were formed but the only one surviving and offering local competition to the Burns plant is The Union Packing Company, with A. H. Mayland, one of its most important backers. In Edmonton years ago Mr. Gainer opened a small abattoir and later branched out into the field of curing and smoking meats. While the founder is still alive and active, the business now known as Gainer's Limited is being operated by three sons and each year sees a steady growth and modern additions being made to the plant.

These smaller independent firms have played an important part in the history we are discussing, but at the same time the larger companies have been active. The Harris Abattoir Company in 1926 replaced the old Gordon Ironsides & Fares plant with one of the most modern plants on the continent, located in St. Boniface. In 1927 this company also opened a small establishment at Moose Jaw. The Swift Canadian Company from its beginning in Winnipeg rapidly extended its plants from coast to coast and each of them is fully modern and up-to-date in every respect. The last member of this chain was opened at Moose Jaw in 1927. Burns and Company Limited is another example of the progressive business which is constantly invading new territory and their plants extend from Winnipeg to Vancouver.

Best known among the names connected with the Packing industry are, besides those pioneers already mentioned, O. W. Walker, the first General Manager of Swift Canadian Company, J. H. Tapley of Toronto, R. B. Hunter, Winnipeg, J. A. Snell,

Moose Jaw, G. S. Robertson, Edmonton, F. R. Jacobs, New Westminster and O. A. Pearson, Vancouver, Managers for the Swift Canadian Co., in the cities named; J. S. McLean and Joseph Harris of the Harris Abattoir; E. C. Fox of the William Davies Company; T. P. Matthews of The Canadian Packing Company; George C. Silcock of Willets Limited, Montreal; John Burns now President and J. Blake Wilson, Senr., and E. E. Nott of the Burns Company Limited.

To get a proper picture of the present situation we must now go back some years. Steadily the country prospered and grew, as did the packing industry. The war period found the industry well organized and equal to the demands for the immense supplies placed on it. The supply of livestock in Canada being insufficient, large quantities of meats were imported from the United States processed in Canada and re-exported to Europe. This led to an immense turn-over and considerable building took place to handle this increased business. About this time the finger of suspicion was pointed at the industry on account of the aggregate profits made through this enormous turn-over, the charge of "profiteering" was laid at the door of the meat packer. A Royal Commission was appointed by the government to investigate these charges, and after a most rigid auditing of the two largest export businesses, it was found that the profit on the export bacon did not exceed three-fifths of one cent per pound.

Then came the period of post-war deflation and no industry was hit harder than the meat packing industry, saddled as it was with extensive additions designed to take care of wartime volume. Fortunately substantial reserves had been built up in war years, but in most cases these were exhausted during this period. Many plants were forced to close their doors and finally in the interests of internal economy, new alignments were of necessity effected. Out of this period the industry emerged with fewer active establishments and with three large and many smaller companies. In 1928 a merger was concluded by which the Harris Abattoir Company, the William Davies Company, The Canadian Packing Company, and Gunn's Limited were taken under joint control by a new holding company known as Canada Packers Limited. J. S. McLean of the Harris Abattoir Company is the President of Canada Packers, The Swift Canadian Company came through this period without external changes or alliances. Two years ago P. Burns retired from active participation in his company's business, and a financial re-organization took place with the slight change in the firm's name which has already been noted.

It may come as a surprise to many who read this to know that the Dominion government extends a rigid supervision over any packing plant which engages in inter-provincial or export trade. In 1907 this system of health inspection was instituted and government veterinarians since then have scrutinized every step in the slaughtering of live animals and disposal of the products in these plants. When entirely satisfied that the animal is free from disease and all the products produced in a sanitary and wholesome manner, and not until then, the government inspector affixes the circular "Canada Approved" stamp which appears in various places on fresh carcasses in blue ink, and about the size of a silver dollar. It might be mentioned in passing, that this ink is made from purely vegetable sources and is entirely harmless. This stamp is a guarantee of health and purity and is not on the meat or product unless that animal has been processed in an "inspected plant," and under government supervision.

One of the remarkable achievements of the packing industry and one which is not often given consideration, is the manner in which the waste parts of the animals have been made valuable. The development of large central plants permitted the production of almost every part of the animal into profitable use. Manufacture and distribution of meat has been, and still is, the principal service performed for the community by the packing industry. It is therefore, not an unnatural conception that when the packer buys a steer he is buying beef. In the light of modern developments in the science of meat packing, this conception is not strictly correct. The steer to the packer is more than a potential supply of meat. The diversity of products which the packer, guided by the findings of industrial and medical research, is able to recover from those parts of the animal which were formerly considered as waste is amazing. These products, many of which are essential materials for important industries, have taken an important part in developing the modern packing plant to its present

in slaughtering and meat packing operations, located by provinces as follows: Prince Edward Island 1, Nova Scotia 1, New Brunswick 9, Quebec 17, Ontario 25, Manitoba 6, Saskatchewan 5, Alberta 6, British Columbia 7. The scale of their operations is indicated by the fact that nineteen of the total number had a production valued at less than \$100,000, eighteen of the plants averaged a production value ranging from \$100,000 to \$500,000; five a value from \$500,000 to \$1,000,000; sixteen from \$1,000,000 to \$2,000,000; and nineteen a value of \$2,000,000 and over.

The total value of the output of the meat packing industry in Canada in 1928 was \$174,096,419.00 and is the highest recorded for any year since 1920. Capital invested in the industry was \$66,198,507.00 and employment was given to 11,244 persons and salaries and wages totalled \$14,242,362.00. Some 725,908 head of cattle, 390,223 head of calves, 638,863 sheep and lambs, and 2,824,990 hogs were slaughtered and with some comparatively small additions for ingredients



E.P. Ranch, High River, Altn.

high degree of efficiency. In the days of the small local slaughter-house, the materials from which these valuable by-products are recovered were dumped through a hole in the floor to the ground underneath and destroyed. The economic salvage of these products has been of inestimable value to humanity, they have become such staple articles of commerce that nearly everyone comes in contact with them every day.

This utilization of by-products has put many dollars into the pocket of the livestock producer. Years ago a steer was worth what his beef and hide could be sold for. Today it is quite common for a steer to bring from \$10.00 to \$15.00 per head more than his carcass of beef can be sold for, and this difference together with all the costs of operating the plant and selling and distributing the products is taken care of by the value of the by-products.

The Meat Packers of Canada have always actively supported any progressive movement having to do with the betterment of livestock or agriculture generally. From their peculiar position in livestock industry they are enabled to offer advice on certain subjects which cannot come from any other source. It was partially as a result of their experiences that in 1922 The National Bacon Hog Policy was adopted in Canada and since that time hundreds of thousands of dollars have been paid by the packers in premiums for the improved hogs in accordance with this policy. They have co-operated in a program to improve the production of market lambs and more lately have lined up behind the new policy for the grading and branding of beef, in an effort to enlarge the market for the better qualities of beef as produced by the more efficient breeder and feeder.

Summing up fifty years of development, there were in Canada in 1928 seventy-seven establishments engaged

used in curing and preparing the meats, these animals cost the packers \$142,396,342.00. Adding to this expense the cost of power, depreciation, upkeep, interest etc., it is found that the profit averages about one quarter of a cent per pound on the live animal. This small profit per pound is one of humanity, they have become such staple articles of commerce that nearly everyone comes in contact with them every day.

In conclusion, it seems significant that each year an increasing percentage of the meat consumed is produced by the inspected abattoir. Twenty-five years ago about seventy-five per cent of the beef consumed in the City of Toronto was killed by small local butchers; today probably 95 per cent of the consumption is the product of the inspected plant. With the constant and scientific supervision of every process in an effort to produce a still better product, standardization to a wonderful degree has been developed. The eating of meat is inherent in the human race. Any product carrying the "Canada Approved" stamp of the Dominion government and sold under the recognised brand name of the modern packing plant can be relied on as pure, appetizing and wholesome, and can be used with perfect safety.

When a soul reaches a certain pitch of conflict it ceases to be absolutely logical; it is rather a very tender, raw thing, with all its fibres stretched to agony, shrinking from the lightest touch, desiring to be dealt with only by Hands that have been pierced.

The more we trust in Mary, the more she justifies that trust. But it must be a trust accompanied by repentance, prayer, and good works; a trust expressed by zeal for her honor, by personal devotion towards her, and by heartfelt thanksgiving to Almighty God.—Bishop Hedley.

Church in Saskatchewan

(Continued from page 39)

"First as private secretary to your Archbishop, next as the faithful and accurate chancellor of the diocesan Curia, then as rector of the cathedral or metropolitan temple of Edmonton and in the high office of vicar general, you have rendered conspicuous services to the whole archdiocese; and enjoying as you do, the high esteem of both clergy and laity, you continue to be the able and devoted helper of your Archbishop in his arduous pastoral labors.

SPECIAL PONTIFICAL FAVOR

"With a joyful and willing heart therefore, we are pleased to accede to the wishes of the aforesaid Archbishop, and considering you worthy to be ranked among the distinguished men whom the Divine Master called the salt of the earth, we are anxious to

honor you by a special mark of pontifical favor. Therefore, by these presents, we hereby elect, create, and proclaim you a protonotary apostolic."

His recent elevation, therefore, must augur well for the future of the Saskatchewan province. There are many racial extractions in his jurisdiction—men who were born on the land and those many others who came from Europe to seek health and happiness in the new world of Canada. The amalgamation of them all into a harmonious congeries of God-fearing individuals, under the helpful baton of more than a hundred priests, shall assuredly lead the united people not into a recrudescence of atavism but into a budding forth of what is best in each soil-tiller and his more heterogeneous city-dweller.

Diocese of Calgary

(Continued from page 56)

development. The plan is bearing fruit, for, where a few years ago it was considered unthinkable to lay the foundations for a church, because of the scattered circle of missions in charge of one priest, it is now brought forward that the placing of ecclesiastical incumbents in offshot districts is giving back to the Church at large many Catholics hitherto delinquent in their spiritual duties.

Among many other outstanding developments in the diocese of Calgary, the Sisters of St. Martha have established two hospitals, one at Lethbridge, the Coal-City of southern Alberta, and a larger one at Banff, the C.P.R. summer and winter resort, whereas in Calgary a new hundred thousand dollar Church of the Sacred Heart is in process of construction.



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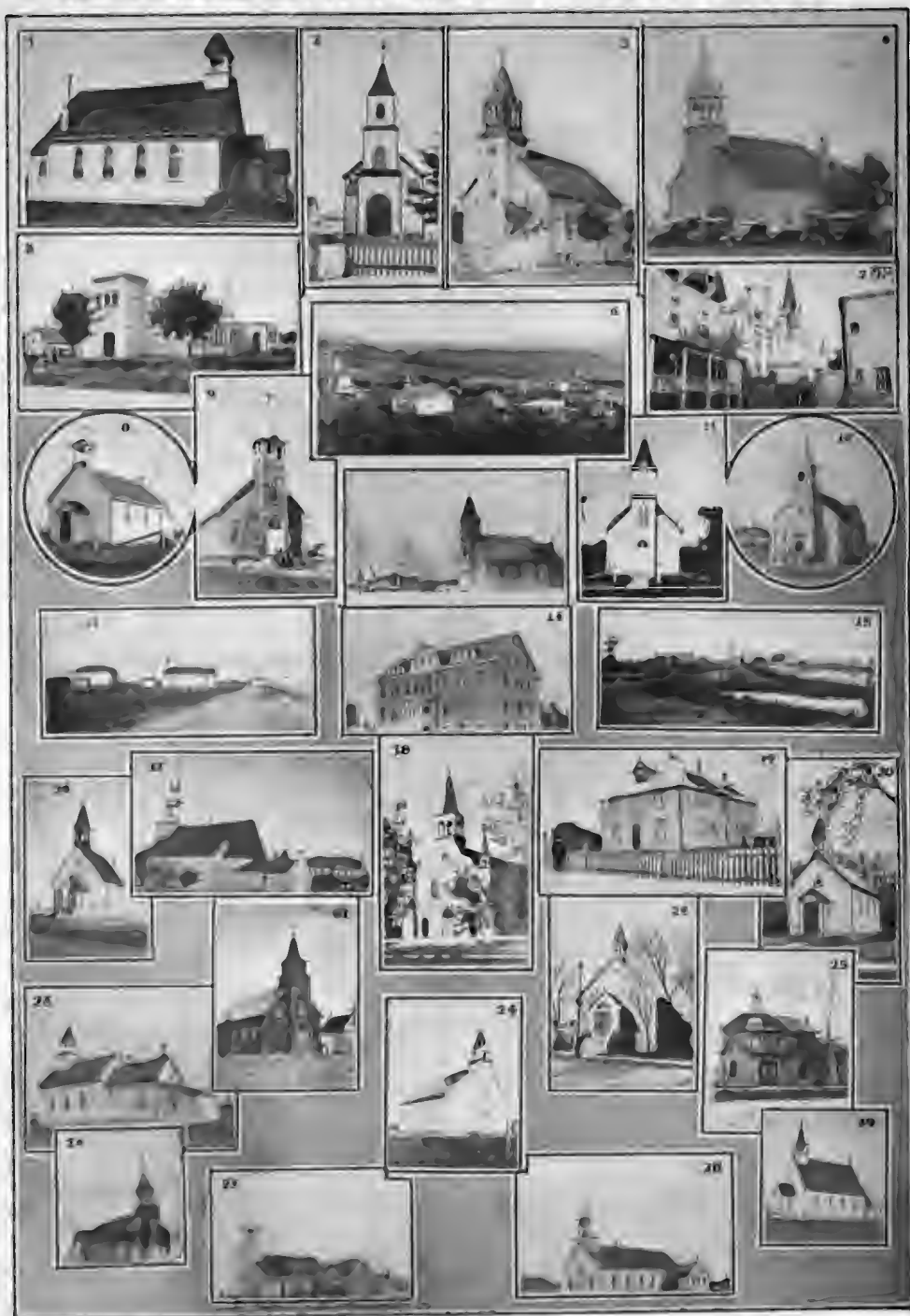
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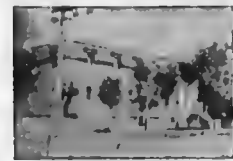


1. Swan River. 2. O'Neill. 3. Paroisse la Paroisse (Polish). 4. St. Eusebio. 5. Dauphin. 6. St. Lazare. 7. Brandon. 8. Oakville. 9. Tilsit. 10. Camp Morton Rectory. 11. Morton. 12. St. Charles. 13. Sandy Bay. 14. Ste-Rose du Lac School. 15. Camperville. 16. Rivers. 17. St. Laurent. 18. Danora. 19. Swan River Hospital. 20. Neepawa. 21. Omburn. 22. Souris. 23. Austin. 24. Fisher Branch. 25. Redfern. 26. Ste-Rose du Lac. 27. McCleary. 28. Laurier. 29. Minnedosa.

Winnipeg: Youngest Archdiocese.

(Continued from page 18)
ST. JOHN THE BAPTIST

Not long after, on the occasion of the patronal feast of the French Canadians, St. John the Baptist, another great celebration took place. At the request of their pastor the English speaking Catholics of the Immaculate Conception kindly offered their church to the French speaking Catholics of



Immaculate Conception School

both St. Boniface and Winnipeg for the occasion. A grand procession was organized extending from the City Hall to the spot near the church where the first missionaries had landed and pitched their tent in 1818.

His Grace, the Most Rev. A. Taché of St. Boniface, consented to come down the river in a small boat starting from the spot near the St. Boniface Cathedral where he himself had landed in 1845. He landed near Hallet street, being received there by a committee of citizens and driven in a fine coach to the presbytery. He arrived in time to watch the procession in progress. The church was more than packed and during the service His Grace preached in both English and French, a most eloquent sermon, in the course of which he particularly congratulated the people upon this manifestation of their loving and brotherly union. The feast was truly a grand celebration, well worthy to be recorded in the history of the Church of the Immaculate Conception.

CHURCH FINANCES

The church so far had only a small reed organ. In 1894 the Ladies of the Parish started collecting money for the purpose of buying a pipe organ. A fine instrument worth \$2,000.00 was secured from the Brodeur Cie, of St. Hyacinthe. It has proved to be a first class instrument and in after twenty-five years, still in perfect working order.

But there was still need of chimes. These were purchased from the Causard Cie, in Belgium and were blessed, in 1904, by Rev. N. Ritchot of St. Norbert. The chimes consist of three bells which were then and are still much appreciated.

The Church of the Immaculate Conception has been canonically erected in the year 1885, the 8th of December, and the Rev. A. A. Cherrier, although in charge since 1884, received his appointment by official letters issued in 1885, 10th of December. He continued his position as Parish-Priest till the 1st of September, 1927, when advanced age led him to ask to be relieved from parochial work.

THE NEW PASTOR

Father Cherrier and since many years, a Monsignor and Vicar General of the Archdiocese, became honorary chaplain at the Misericordia Hospital, and Father William Moore was appointed to the pastorate of the second oldest parish in Winnipeg. He is a trained singer of note, was choir director at the Cathedral ever since ordination to the priesthood, and just previous to his appointment as pastor spent a year in Rome, studying the art of music at the feet of Rome's music masters.

PARISH TRUCE DIVIDED

Growth of the city and the influx of various nationalities into Winnipeg have caused the Immaculate Conception parish to weather three distinct divisions, necessitated by the formation of French, Polish and German congregations, in various parts of the

metropolis. As most of the immigrants sought dwellings on the north-side, that is, immigrants of thirty odd years ago, they naturally considered the Immaculate as their parish church, till such time as conditions favored an establishment of separate parishes. This was but natural, yet each subsequent withdrawal of parish forces weakened the parent congregation, leaving to the few what has been a burden enough to many. Yet, the parish is progressing, the rectory was but lately remodelled and the Church rebuttressed, making the building safe for a good many years to come.

St. Edward's Parish

ALTHOUGH one of the younger parishes in the city, St. Edward's growth has been earmarked by an almost spontaneous acceleration from its very genesis. When, in 1906, Archbishop Langevin sent out Father Labonte, O.M.I., with a census book under his arm to search out what Catholics there might be in the new and unkempt straggling district of the present parish limits of St. Edward's the Oblate returned with the happy news to the Bishop's palace that he found about a



St. Edward's Church

hundred Catholic families, but the mud clinging to the priest's cassock told more to His Grace than the census gatherer would avow. The district was still in a frightfully muddy state, as some of the avenues still are today in the north of the Gateway City. Today Arlington street, where the church stands, is one of the main thoroughfares with an eye to being a strictly residential district.

It was the Immaculate Conception Church which gave St. Edward's its first pastor. Father Cherrier's assistant, Father Gerritsma, was appointed in charge in June 1908, and he immediately set about a new enrollment within the parish boundaries. He found 134 Catholic families, whom subsequently he called to a joint meeting to devise ways and means for erecting a church. About 60 members responded to the call. W. H. Barry of Logan avenue was called to take the chair and Peter O'Brien was elected recording secretary. The assembled proceeded to elect a committee, which, together with the pastor, would take in hand the affairs of the parish. The following were appointed: Messrs W. H. Barry, J. E. Manning, P. F. Fenning, Joseph Malenfant, Edward Taylor and P. D. O'Connor. Subscriptions came in generously, Joseph Fahey of the Immaculate Conception giving his check for \$100.00.

FIRST MASS

The first Mass for the members of the new parish was said in a store on the corner of Notre Dame avenue and Home street, on Sunday, July 5th, 1908, and about 150 people filled the temporary place of worship to overflowing. After the service, the announcement was made that a thousand dollars had been raised, and that there were good



St. Joseph's Orphanage.
First housed in what was the first Port Garry Church.

prospects of raising another thousand in the near future. Building of the church was to begin forthwith, and its size was to be 62 by 32 feet. Plans were prepared by Messrs Bruce and Smith, architects, and the church was completed about the middle of August.

THE BLESSING

Members of the Knights of Columbus, the Ancient Order of Hibernians and many friends of pastor and people, were invited for the 23rd of August, 1908, to the Dedication Service of St. Edward's Church. The weather turned out extremely fair and about four hundred people came to witness the solemn act of benediction.

NEW ADDITIONS

With the rapidly increasing number of parishioners, the need for more church accommodation became evident with the result that towards the end of 1910 an addition was built to the back of the church, which gave it a seating capacity of three hundred and thirty.

In the spring of 1911, another addition was built to the front of the church at a cost of \$1,700, after the completion of which it could hold about five hundred and fifty.

THE PRESENT SACRED EDIFICE

Since then the congregation has grown so rapidly that it became apparent to all that something must be done towards providing more ample quarters wherein the people could assemble for divine worship.

With this object in view, the priest in charge made a thorough canvass of the parish to find out what the parishioners would be able to contribute. As a result, a buoyant scheme was launched to erect a sixty thousand dollar structure, which would be a monument to the religious zeal and catholicity of the parishioners of St. Edward's. The present edifice is proof simple that they were not recalcitrant to the consecrated project. Its interior bespeaks a sacred theatre, the huge altar is in full view of the praying multitudes, there being no pillars, so that the priest can be seen by all whether he be at the altar or whether he address them from the pulpit. This is again enhanced by the floor of the church which is made to incline three feet from the entrance to the communion-rail. Built of red brick, the church is 141 feet long, sixty one feet wide and 38 feet high. Mr. Bellhouse was the architect, and the construction was done by the Fred Lewis Co. The trustees were Messrs Barry, J. E. Manning, W. Jordan, P. O'Brien and J. Malenfant. It was solemnly blessed by Archbishop Langevin on the 19th of October, 1913.

Father Gerritsma was soon after succeeded by Father Louis J. Lee, with Father Barton as his assistant. Thereafter came Father Cecil McNeil in 1917, and Msgr. Blair in 1922. The present pastor, Father A. D. Rheame is in charge since 1924, having Father C. Lambrick for an assistant.

PARISH ACTIVITIES

Outside of the \$22,000.00 raised by the parish in the last six years towards funding the accumulated liabilities, the parishioners of St. Edward's have found means to further embellish their House of God. The interior of the Church was decorated, twelve medallions, in honor of the 12 apostles, adorning its walls. The side altars were further enhanced by paintings of the Agony in the Garden and the Annunciation, a statue of Christ the King being set up on the main altar. An additional religious attraction is St.



Rev. A. D. Rheame

Edward's shrine of the Little Flower with two novenas, held yearly and preached by eloquent preachers to

The school today counts 400 pupils for whom the building was found necessary to be enlarged at a cost of \$18,000.00 paid up by the parish in two years' time. The Sisters of Our Lady of the Missions are in charge, Sisters Lawrence and Gabriel being its first two teachers.

crowded congregations. A rich looking sanctuary lamp, a new sanctuary carpet and vacuum costing \$800.00 are gifts of the Holy Name Society, the Ladies of St. Anne and the Children of Mary.

New vestments were secured and on solemn occasions 130 sanctuary boys, fully dressed, stand before the liturgical altar.

A cement stair-case was erected in 1928 in front of the Church and the rectory debt cleared. A steady increase along spiritual lines is to be remarked, the number of communions received being thirty thousand yearly.

Parish Societies are: The Holy Name Society, the Ladies of St. Ann, the Children of Mary, the Holy Angels and St. Aloysius Sodality.

St. Ignatius Parish

CON SUNDAY, February 16th, 1908, the first service in the new parish of St. Ignatius was held at 109 Osborne st. Father Louis Drummond SJ., the first pastor, said a Low Mass at half-past ten, about one hundred and forty persons being present. He preached on the text "Go Ye into the Vineyard" from the gospel of the day, welcoming the new parishioners, showing how the parish is the basic unit of the religious world, as the family is the basic unit of a nation. Brother Hould SJ., acted as a Sacristan and usher. Tim Donovan served the first Mass, following which the Ladies Aid Society was organized with Mrs. Girdlestone as first President. At the men's meeting, called by the pastor, two Sundays after, the following were elected to Board of Trustees: M. J. Dalton, chairman; A. E. Sanderson, Hon. Sec.; A. E. Burns, Hon. Treas.;

PURCHASE A BAPTIST CHURCH

The accommodations at 109 Osborne street having become altogether inadequate, a committee was appointed to secure a church site elsewhere than at the vacant store, and a lot, 102 feet square, at the corner of Nassau street and McMillan avenue was secured upon the payment of a small sum. Several meetings were held to consider building, when it was learned that the Baptist Church at the corner of Gertrude and Nassau was for sale. Negotiations were at once begun and the committee met the committee of the Baptist Church on three occasions, when the price and other matters were discussed. At the third meeting, at one o'clock in the morning, the church finally passed hands for the sum of fifteen hundred dollars, it being considered a good buy. But as soon as the St. Ignatius Committee took leave, they were hailed from about half a block away by the Baptist chairman, Mr. Alex. Simons, with the rejoinder that no mention had been made of the

chairs and font which they had forgotten to remove. The meeting reconstituted again and a compromise was reached by releasing the font and half the chairs to the Baptists.

CHURCH AT INTERSECTION

The contract for removing the church to the corner of McMillan and Nassau was let at \$475.00. The work was begun but progressed slowly and the church stood at the intersection of Gertrude and Nassau for a full week. Property owners in the vicinity and the City protested vigorously and the church was finally moved in another four days to the new site, but it was necessary to plank the boulevards and remove two telegraph poles. Before the church was finally set up, the contractors were financially embarrassed and, with other help, the men of the parish completed the job.

BLESSING AND FURNISHINGS

On May 10th, 1908, the church was blessed by the Rev. Jacques Dugas SJ., then rector of St. Boniface College, under the name of St. Ignatius. The pews were brought from St. Joseph's Church, on College avenue, after it had been partially destroyed by fire. A confessional was donated by Mrs. Muldoon. The altar was built by a carpenter in the North End, and Mrs. Hugh Osler donated the chalice. An organ was lent by Mr. Norman Lindsay, the late Mr. James Perkins being the first choirmaster.

PASTOR BECOMES EDITOR

Father Drummond was appointed associate editor of the New York Jesuit Weekly, "The America," and on November 29th, 1908, Father John Coffee SJ., came in his stead. The parish received a canonical status from Archbishop Langevin on February 14th, 1909, and next it was found necessary to secure a rectory for the pastor. This was met by renting the house at 476 McMillan avenue, Mr. Dalton purchasing in the name of the Trustees the furnishings of a school teachers' home, situated on the same street, for the sum of five hundred dollars.

A PRESBYTERIAN IS FIRST CARETAKER

Duncan Turner was appointed caretaker, the first Scotch Presbyterian caretaker of a Catholic Church in Canada. Both he and his wife gave the best of service and in their house hung the picture of Father Coffee. Another uncommon occurrence of those days was a visit from burglars who entered by the back door of the rectory, looking for the Sunday morning collection, and a correspondent in "The Ignatian", a monthly publication of the parish, recalls that they were successful.

WHOLE BLOCK FOR A CHURCH SITE

The site occupied by the church was considered properly insufficient, so,

during the summer of 1909, an entire block was bought between Corydon and Jessie avenue and Stafford and Amelia streets. It lay in the ambitious scheme of both pastor and people to erect there a church edifice, the finest in the City, and early in 1911 work was begun according to plans furnished by architect Rill of Detroit, Mich. But, unavoidable circumstances forced into abeyance the summary execution of the whole, and, till 1929, the parishioners of St. Ignatius heard Mass in the comfortable basement, which ran the entire length of the proposed upper structure of the future, and which now serves as a parish hall.

THE NEW CHURCH

On Sunday, February 10th, 1929, a crowded congregation witnessed an inaugural Mass. The church was finally completed, not as according to earlier specifications of a pure Renaissance style, but in a fashion, the edifice proves to be more sublime with all its exterior simplicity of design. The roof rests on steel trusses which relieve the strain from the walls. The trusses themselves rest on steel columns, having their bases embedded in steel pillars below the basement of the church. They thus carry the entire weight of the roof and eliminate any necessity for supporting columns in the body of the church. And the absence of pillars in its dome-like interior adds clearness of vision to the Mass-going public.

The new church was thrown open to the public without being solemnly blessed by Archbishop Sinnott, who was then absent on his ad limina visit to the Papal throne. This was by the expressed wish of His Grace, in order, as he said, not to deprive the people of its use by delaying its dedication till the termination of his visit. But Father O'Gara, the pastor, and successful builder of the church, sang a solemn High Mass with the assistance of Fathers McLellan and Cormier, and Monsignor Morton delivered the first sermon preached in the new St. Ignatius.

In the sanctuary, in addition to Rt. Rev. Monsignor Cherrier and Morton were Rev. W. H. Higston, Provincial of the Jesuit Order, and Rev. J. A. Prima, Parish Priest at Port Arthur, both of whom, as former priests of the parish, lent a happy family aspect to the occasion.

SOLENN BLESSING

On Sunday, October 6th, 1929, the solemn blessing took place now that the Archbishop was home from his journey. The Pontifical High Mass was celebrated by Msgr. Morton, with Father Moore, pastor of the Immaculate Conception Church, as deacon, and Father Simon, O.M.I., rector of St. Paul's College as subdeacon. His Grace presided at the throne, assisted by

Father Rheame of St. Edward's, and Father Pius McLellan SJ., the local assistant. Father Cormier SJ., was Master of Ceremonies.

ARCHBISHOP PREACHES

After a historical sketch of the early parish efforts by Father O'Gara, the pastor, His Grace addressed the congregation, voicing his thanks for the welcome accorded him and then weaving the body of his sermon with a graceful touch of a charitable reminder that the people, in building churches to the High God, were but giving to the Almighty a portion of what the Lord gave them out of His bounty throughout their lives. It was the Archbishop's desire that the people of St. Ignatius build a sumptuous and worthy church, and his reference of appreciation of its beauty could not be but most gratifying to the Archbishop's hearers.

PAROCHIAL STRENGTH

Latest census statistics reveal that there are seven nationalities represented. In the total of 3,140 souls, the English speaking count 2,069, Belgians 112, Metis 152, Ruthenians 387, Poles 244, Italians 128 and the French 48. Thus, in the parish of St. Ignatius live 643 families, including 200 families of newer Canadians.

CALLED FORT ROUGE CATHOLICS

The parish lies in a more or less newer district of the City of Winnipeg, as far as extends its development, but historically, it bears a name given it by Laverendrye in October 1738, when he had a Fort built there, calling it by the name of Rouge from the Red River, here in confluence with the Assiniboine. Father Morice, O.M.I., in his History of the Catholic Church in Western Canada, page 36, appends a note relative to this fort. It appears that "as early as 14th October, 1737, it was intended to transfer Fort Maurepas to the Great Forks of the Red River, to facilitate navigation and commerce." "To hasten the realization of this plan the Indians built a large fort at the forks of the Assiniboine, therein to lodge the French. The native structure must not have been up to the standard of the French trading posts, for, in his Journal for the years 1738-1739 Laverendrye states explicitly that Mr. de la Marche told him he had brought Mr. de Louviere to the Forks with two canoes, there to build a fort for the convenience of the Red River people. This new establishment was the Fort Rouge whose name is now known to all Winnipeggers." And on page 41 of the same first vol. the author adds: "Fort Rouge has been erected in October, 1738, but, owing to its proximity to Forts Maurepas, mouth of Winnipeg River, and La Reine, Portage La Prairie, its usefulness did not last long." It is, however, a Church Fort today, now that Winnipeg's Red River Settlement increased from five to some three hundred thousand.

Sacred Heart Parish

THE Catholics of Sacred Heart parish celebrated on June 22nd, of this year, the silver jubilee of the founding of their Church. The only such combination building in the city, it serves the twofold purpose of both church and school, and is situated on Bannatyne and Lydia streets, within the same street block as the Canadian Publishers Limited. Constructed of brick, with a foundation of stone, it measures 120 feet in length and 60 feet in width. Club rooms are conveniently placed in the basement, the church being on the upper and school on the lower floor. Erection of a parish church as a separate edifice is the fond hope of the present-day parishioners.



St. Ignatius Church



FATHER PORTELANCE—Founder of Sacred Heart Parish

IN PERPETUUM

The Sacred Congregation of affairs pertaining to the Religious, by a rescript, conceded the right to Archbishop Sinnott to give "in perpetuum" or "forever" so to speak, to the Oblate Fathers the charge of this parish. His Grace further communicating to them the pastoral care over all French-speaking people in the City of Winnipeg. All the Catholics of the French tongue therefore, by reason of said privilege, belong by right and are constituted rightful parishioners of the Sacred Heart parish, solely those who by marriage have established family relations with an other race have the option of embracing or relinquishing this privilege.

PARISH HISTORY

The attraction of French sermons in St. Boniface and other parishes for several years was an influence which kept the French-Canadian immigration from settling in Winnipeg. But the commercial development of the city, the necessities of daily business and work, the influence of the Canadian Pacific which was a great agency in recruiting immigration in Lower Canada, gradually led to the formation of quite a French speaking colony in the metropolis. Investigation by the Oblate Fathers convinced them that it would be conducive to religious welfare of all concerned if a separate French parish were erected. With that end in view, Father Frigon, O.M.I., took up a census and secured a lot in 1903, upon which the present combination-building has been set up. Rev. Father Portelance, an eminent missionary of the Quebec province, was called by his superiors to undertake foundation of the parish. The Oblate pastor, leaving many monuments of labor behind him, came to Winnipeg in a most enthusiastic spirit and with most optimistic views.

FATHER PORTELANCE

Work of organizing the parish proceeded at once. During the winter, services were held for the people at St. Mary's, but, at the same time, plans were laid and contracts let, so that with the advent of spring, operations might be set at a ready pace. The building planned was also to serve as a school, and, despite unfavourable circumstances, it was readily completed, the laying of the corner-stone, the blessing of the bell and many other occasions being marked by imposing ceremonies, which attracted an ever increasing number of people.

PRESENT CONDITIONS

The first pastor made it possible for the Sisters of the Holy Names to have a convent building of their own,

adjoining the school, wherein they teach, but the engrossing parochial work told ill on his health, and his assistant, Father A. Normandin, O.M.I., succeeded him in the parochial charge. This priest remained for about six years when the present pastor, Father W. Vézina, O.M.I., was appointed. Father Beaupré is his assistant, while Father Joseph Chaumont, O.M.I., a missionary to the Indians of the diocese, is also a resident at the rectory when not on his frequent enough tours to the Redman of the North.

St. Ann's Parish

It is now thirteen years since the pressing need, presented by the scattered families numbering about one hundred in the St. James area, was met by the organization of the present St. Ann's Parish. The church was built during the summer and fall of 1917, and it was opened by His Grace Archbishop Sinnott, on Sunday, December 9th, 1917. At first, there was no resident pastor, the mission being served from St. Mary's by the Rev. Father C. O'Dwyer, O.M.I.

FIRST PASTOR

The work of organization of the parish and the establishing of a school was done by Father O'Dwyer. The departure of the Oblates from Winnipeg took away their first priest in charge, so he was succeeded by Father Cudahy, who continued the good work of organization until 1920, when the Rev. Father Rhéaume was appointed the first resident parish priest, the present priest's residence, located south of the church, having been purchased about that time. At this time too, the Sisters of St. Joseph took charge of the school and it is worthy of note that the total number of pupils in attendance was 85. The school population rapidly advanced, and today there are 165 in attendance.

FATHER WEBB

On Father Rhéaume being moved to St. Edward's parish, in 1923, the Rev. Father Lee was appointed parish priest and following him in 1925, Rev. Father Barton from St. Lazare took charge. In the mean-time, during the years Father Lee and Father Barton were Parish Priests, the number of Catholic families had increased to one hundred and fifty, but the trek southwards to California and the middle American States during the years 1923, 1924 and 1925, had a sad effect in thinning the congregation until it was reduced to not more than one hundred and twenty families were still resident

in St. Ann's Parish. The present parish priest, the Rev. J. A. Webb succeeded the late Rev. Father Barton in September 1928. Father Webb instituted an immediate reorganization and a carefully taken census, conducted by him personally, revealed the fact that there were more Catholic families in St. Ann's parish than was at first known. The parish roll now numbers one hundred and eighty families and the record of parish work for the past year and a half has been something phenomenal. The parish is at present operating on a paying basis; the overhead is being met with comparative ease and the capital debt, which has been a load on the parish since its institution, is being met with some success. The schedule of parish activities has been greatly increased. The Holy Name Society, the Ladies of St. Ann's, and the Children of Mary, are all reorganized and in addition Father Webb has added one more Society for the young people, the Harmony Club which, since its institution at the beginning of the winter of 1929, has done wonderful work in getting the young people together and providing entertainment and recreation in a properly supervised and thoroughly Catholic environment.

SCHOOL AND CHOR

The work performed by the Sisters of St. Joseph in the St. Ann's school, in conducting the children through the primary grades, is of a very high order. Again and again the pupils from St. Ann's have taken foremost place in the Entrance Examinations, and pupils from this school have continued in the secondary schools to demonstrate the thoroughly good grounding they have received in education, for years after they have graduated.

A word or two should be said of the adult choir. The personnel of the choir has changed several times since first organized, but it has throughout its existence maintained the reputation of being one of the best small church choirs in the archdiocese. Much of the success is due to the indefatigable efforts put forth by the very capable choirleader Mr. Michael Cassidy. The children's choir, too, trained by the Sisters, is one which has received great praise.

ITS FUTURE

If the present rapid growth of the parish is maintained, the problem of providing more school accommodation will have to be met at an early date. The Church is strained to capacity and that situation, too, will require early attention.

Recognizing the need for a centre for parish activities, the Rev. Father Webb secured by purchase a very suitable building, which has been erected, at a central location near to Portage avenue on Hampton street. This building, which is now known as St. Ann's Parish Hall, although only

six months in use, has already fully justified its erection. Weekly card parties are held there and meetings of other parish societies are also convened within its walls. The building forms the headquarters of the Young People's Club and of the Boys' and young Men's athletic organization.

The St. Vincent St. Paul Society under the directorship of Mr. Tim Sullivan has performed a power of good, particularly during the past winter. St. James, like other parts of Greater Winnipeg, has suffered much from unemployment and there is a lot of distress to be relieved in St. Ann's. Despite the financial embarrassment, Mr. Sullivan's committee has been able to take care of the situation.

DISTRICT HAS HISTORIC INTEREST

Situated as the parish is, on the north bank of the Assiniboine, and extending from the Western limits of the City of Winnipeg to Sturgeon Creek, it has within its limits several places of historic interest. The old outfitting Roadhouse at Deer Lodge, now in course of demolition, Lord Strathcona's Estate, and the farm grants given to the Irish soldiers, many of whom were Catholic, recruited by the Hudson's Bay Company, for police patrol work in the territory governed by the great traders, over one hundred years ago.

It was at Sturgeon Creek too, that Cutbert Grant and his North Westers left the Assiniboine on that memorable day long ago, and proceeded across the prairie in a northerly direction to reach the Red River, when they were intercepted by Governor Semple and the ensuing altercation resulting in the "Seven Oaks Massacre".

There are still a few families in the parish who trace descent from the hardy pioneers who first broke sod and raised the first wheat west of the Great Lakes.

Holy Rosary Parish

The first Italians came to Winnipeg more than 30 years ago mostly from the States, and therefore with sufficient knowledge of the language and customs of the Country, and money enough to start a business of their own. They opened restaurants, fruit and grocery stores which soon ranked among the most prosperous in the City. In later years this original group was increased by new immigrants, the great majority of whom came directly from Italy, particularly from Sicily, Calabria, Abruzzi, Campania, Marche and Friuli. Today almost every province of Italy is represented.

The Italian Colony of Winnipeg amounts to about 2,500 people scattered throughout the City. The original restaurant and store keepers were followed by a large group of specialists in terrazzo, tiles, cement and mosaic work; and a great number of trades-



Church of the Holy Rosary

men working in the Canadian National and Canadian Pacific Railroad Companies. By their moral and social qualities the Italians merited the esteem and recognition of the public authorities and their fellow citizens. Although they keep sacred and alive the memories and ancient costumes of their Mother Country, yet they love Winnipeg and Canada, and are very proud of their adopted Country.

The "Societa Roma" for men is a benevolent Society, and the "Italian Young Ladies Club" besides assisting the Church financially, is doing also social and civic work among the young women.

Before having a national Church, the Italians worshipped in St. Mary's and later at the Sacred Heart; but, in January 1912, the Italian Parish was organized by Father Ferdinand Anzalone, O.M.I., at the request of His Grace Archbishop Langevin, of St. Boniface. An old frame Protestant church was rented but the parish was still in its organization period, when, in August 1915, Father Anzalone went back to Italy to serve during the war. From that month until April, 1923, the Italians had no priest of their own, and their Church was attended to by the Oblate Fathers of the French Parish of the Sacred Heart.

Finally, the Most Rev. A. Sinnott, first Archbishop of Winnipeg, succeeded in bringing of the parish to the Very Rev. Pietro Giletti, a canon of the Cathedral of Saluzzo. He took charge of the Parish in April, 1923, and his first thought was to provide a permanent and suitable church. The Icelandic Lutheran Church was bought, on Sherbrooke and Bannockburn, and after extensive repairs and alterations were made Archbishop Sinnott blessed the church and dedicated it to Mary, Queen of the Holy Rosary, in October, 1923.

The building, with one of the tallest towers in the City, is beautiful and imposing, and has a large basement for social activities.

Father Giletti was in charge of the parish until October, 1924, when he was succeeded by Rev. C. Lynch, J. C.D., chancellor of the Archdiocese. Father Lynch's pastorate ended in August, 1929, when he was transferred to Brandon. Then the Fathers of the Pious Society of St. Charles Borromeo were asked by His Grace to take charge of the parish. The Rev. M. Ciofoletti from Chicago was appointed pastor, and was received by the people with great joy on September 22nd, 1929. Remarkable progress, both spiritual and material, was accomplished under his leadership: the Confraternity of the Holy Rosary for Ladies was reorganized, the Children of Mary Sodality and Young Men's Club were established; social activities, orchestra, plays, patriotic manifestations and Italian Classes were inaugurated.

But the greatest of all needs was a Rectory; and therefore pastor and people devoted themselves to this great

enterprise. It was started in July, 1930, and blessed by the Archbishop on November 16th, 1930, with a great eclat and solemnity.

The new building is in perfect harmony with the architectural lines of the church, in fact, it adds to its beauty and majesty. It is large enough for two resident priests, and its splendid basement was adapted for temporary Club Rooms. It is undoubtedly one of the best rectories of the Archdiocese and gives great credit to the faith and artistic taste of the Italians of Winnipeg.

From 1913 until the present date, there have been performed in the Italian parish Church: 630 baptisms, 119 marriages and 134 funerals.

St. Patrick's Parish

IN THE spring of 1923, Father Thomas Grace opened the mission at Weston, a suburb of Winnipeg, by forming a committee which was to organize the people into a future parish. A store at the corner of Lock and Logan avenues was rented and different priests came to say Mass on Sundays. Among these were: Monsignor Morton, Fathers Heffron, Meighan, Desrosiers and Edmondson. These Masses were so well attended that after a few months a plan was set afoot to construct a



Father Charles H. Steben
Pastor of St. Patrick's Church

suitable church, as the store was crammed to the door, each Sunday morning. The contract was let to Martin Kelly and in a year's time a church was built, with seating capacity of 400 and at a cost of \$6,000.00.

PARISH LIFE

Archbishop Sinnott blessed the new edifice in November, 1924, appointing the late Father Stephen Ryan first permanent priest in charge. Father Ryan labored here for one year, when he was succeeded by Father Percy Holloway from Swan River. He came in August, 1925, and a carefully taken census showed 60 families accredited to the mission. Catechism was started immediately and four classes organized which the priest took under his personal direction, having the following helpers in the task: Winnie Collingwood, Helen De Careful, Mildred Faso and Mildred Mulvihill. Later on, the Sisters of Service took charge and after them the Academy Sisters of the Holy Name Congregation.

IMPROVEMENTS

Father Holloway made several improvements in the church such as: new furnace with chimney in the rear, interior decoration throughout, new altar, new pulpit and vestry cabinet plus a statue donated by Mrs. Cath. Panuska of Chicago. He fenced the parish property, the railing being donated by the C.P.R., and bought a symphony organ for the choir which he organized, the choirmaster being Mr. Sidney Houston.



St. Anthony's Church, West Kildonan, Manitoba

PRESENT PASTOR

Father Holloway took his leave for Brandon and Souris at the end of three years, and was replaced by Father Basil Mordin for the space of three months. In June 1929, the parish had so increased in numbers that a residence for the pastor, Father Charles Steben, was deemed a thing of necessity and this new venture has but recently been completed, done mostly by the men of the parish under the direction of Mr. S. McArdle.

St. Anthony's Parish

NINE years ago, the municipality of West Kildonan, which is Winnipeg's neighbor to the north, had no Catholic Church. At that time, the Immaculate Conception Church, of which Monsignor Cherrier was the pastor, was the parish church of all English-speaking Catholics north of Elgin avenue.

A desire for their own church led a delegation of gentlemen from West Kildonan to call upon His Grace the Archbishop to lay before him their needs in this respect. His Grace, with his usual generosity of spirit, not only blessed the project, but gave it much material assistance. Through his efforts, also, the Catholic Church Extension Society of Canada, whose president is Rt. Rev. Mgr. J. J. Blair, formerly pastor of St. Edward's, sent a donation to the building fund. The parishioners, whose numbers were small, but whose enthusiasm was great, raised among themselves a considerable amount of money, sufficient to start the erection of a suitable sacred edifice. That was in the fall and winter of 1924-1925.

All that winter, the parish worshipped in the auditorium of Centennial School, the acting pastor being Rev. L. G. Desrosiers, whose work during those days will always be remembered by the parish. Father Stephen J. Ryan, whose untimely death last spring deprived the Archdiocese of one of its most brilliant young priests, succeeded Father Desrosiers, being named pastor in the spring of 1925. During the summer of that year, the erection of the church was begun, and that fall, St. Anthony's Church, West Kildonan, came into being as one more church in the archdiocese. Father Ryan served as pastor for two years, leaving in 1927 to assume the position of editor of the Northwest Review. The parish under his care advanced from the more or less mission stage of all new parishes to a smoothly functioning unit. The marks of his administration are plainly discernible at St. Anthony's.

Upon the appointment of Father Ryan to the Review, Rev. J. A. Meehan was named pastor. Unfortunately, Father Meehan was recalled by his home diocese, Kingston, Ont., before he was really settled at St. Anthony's and for the balance of 1927, and up to October, 1928, two Oblate Fathers, Father Simon, of St. Paul's College,

and Father Plourde, of the Canadian Publishers, took turns in serving St. Anthony's parish.

In the fall of 1928, the present pastor, Rev. W. F. Edmondson, was appointed.

OWES MUCH TO BENEFACTORS

When the church was started, very many generous Catholic laymen, both members of the parish and from outside its bounds, offered much appreciated gifts in the way of church furnishings. All the sacred vessels, the different vestments, altar equipment of other nature, such as the sanctuary lamp and candlesticks, were donated. The handsome altar, with a beautiful monstrance, came as a gift from Mr. and Mrs. Patrick Shea.

SMALL BUT GROWING PARISH

The church is a frame structure, and is built to accommodate two hundred people. While as yet the number of parishioners is not over-taxing the seating capacity of the church, indications are that in the not too distant future every seat will be needed. The parish is made up principally of young married couples, who in most cases own their own homes, thus guaranteeing that stability which is so necessary in the structure of any parish.

The boundaries of St. Anthony's run from the city limits of Winnipeg on the south to the Parkdale road on the north.

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FATHER ANZALONE, O.M.I.
First Italian Pastor in Winnipeg

The Canadian National Railways and Canada

(Continued from page 25)

of Construction, Assistant Engineer on Engineer Corps, Division Engineer and Division Superintendent. In 1911 he was made General Superintendent of the Long Island Railroad, which had been acquired by the Pennsylvania, and in this capacity had much to do with the opening of the Pennsylvania Terminal in New York and the organization of the electrical train service on the Long Island Railroad.

It was in 1914 that the big opportunity came to Sir Henry. Lord Claude Hamilton, chairman of the board of directors of the Great Eastern Railroad of England, a shrewd judge of men, was searching for someone to put the English line on a sound basis. Lord Claude cast his eyes across the ocean and there found Sir Henry—then Mr. Thornton—and picked him for the task. It involved tremendous responsibilities but he attacked the work with his customary determination.

Then came the war and the great troop movements through the London station of the Great Eastern. As general manager of the railway a great burden fell upon Sir Henry's shoulders.

But he did it well, and a short time after the declaration of war he was made a member of the executive committee of general managers, which, under the direction of the British Government, controlled and operated all British Railways.

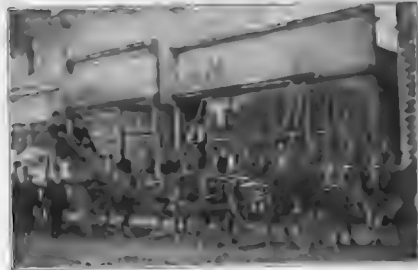
In 1916 Sir Henry became Deputy Director of Inland Water Transportation with the rank of Colonel in the Royal Engineers. This department handled all inland navigation in Northern France, Egypt and Mesopotamia. Early in 1917 he was sent to Paris as Assistant Director General of Movements of the Railways and in that capacity represented the Direct and Army Council in all negotiation relating to transportation with the French, Italian and United States Governments. In December of the same year he was made Deputy Director General with the rank of Brigadier General, and in 1918 he was appointed Inspector General of Transportation with the rank of Major General. In this capacity he had charge of all transportation on the continent and was thrown into friendly and intimate relations with Lord Haig. In 1919 Sir Henry was made a Knight Commander of the Order of the British Empire.

A year later he was asked by the Government to serve on the commission to investigate the operations and

financial conditions of the Metropolitan Water Board, controlling the water supply of London. He also served twice as a member of the National Wage Board in arbitrations between the English Railway Companies and their employees.

It might be expected that after attaining such a position he would

hesitate about coming to Canada to face new and greater problems, but he is a born fighter and admirably suited to the task which he found upon his assuming control of the Canadian National Railways. He believes in Canada, the Canadian people and the Canadian National Railways—and that is the secret of his success.



The original building occupied in 1907 by Bowman Bros., Hamilton



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THROUGHOUT CANADA

— THE —

DOMINION BRIDGE COMPANY, LTD.
WINNIPEG, CANADA

Our Forty-Fifth Anniversary

NE does not straggle far from truth estimating that there is not an old-timer in the archdiocese of Winnipeg, or for that matter in any of the dioceses of the Canadian West, antiquarian enough to have conserved the first maiden issues of the Northwest Review. Were it even for His Grace, the Archbishop of Winnipeg, these retrospective gleanings would not see the light of day in this year of grace, 1930. Archbishop Sinnott very graciously loaned the present writer three of his neatly bound but ponderously weighty volumes for a free perusal. "I am proud to have them," said His Grace, "and shall not part with them for any consideration, but you may make use of them as an illustration of what the pioneer Catholic press of Winnipeg has done for the nascent Church in the West."

A DIARY-LESS PIONEER

But lately there moved into my district a Catholic who bore all the earmarks of a doughty pioneer. How else would you describe a man who arrives in town in one of the famous "covered wagons", and is proud to tell you that he has driven over 1,600 miles in the same in search of a new place to settle. It was when he told me that he spent a goodly part of his life in Portage la Prairie that I avowed him a veritable storehouse of reminiscence at least for that section of the Church's work in Manitoba. But I was doomed to disappointment. Though my friend belonged to the old-timers' class of more than forty-five years ago, he could give me no data. He had no reminiscences. He just lived there, he said, and kept no diary of his events. Not being able to read or write, he was not like those who jot everything down on paper. This was doubly unfortunate because Father Derome wrote me a few days later that all the records of the old and primitive parish of St. Cuthbert had been destroyed when the church burned down.

Good many of us are replicas of the said gentleman. Though we know the three R's, can read, write, and do arithmetic, we are not trying to perpetuate, so to speak, the things round about us by keeping notes of our doings about. We leave that to our newspapers. "Verba movent, scripta manent," is a maxim sufficiently established in human experience.

Illustrative as the Northwest Review is of the things of long ago, the

their own neighbourhoods. Now and then, Mr. Chaddock, the first editor reiterated his request for correspondents from among the settlers, busi-

this appeal to the Catholics of the Northwest:

"The want of a Catholic paper in the Northwest has been long and keenly

fact that it will be read in families which other journals will not reach.

"By giving reliable information of the resources and the peculiar fitness



Plant of Canadian Publishers, Limited

ness men and the clergy. A few responded to the appeal, and it is to such that we are indebted for what we know of Catholic life, as it then developed itself on the prairies. If, on the other hand, the Catholic of 1930 thumbs in vain those old and sandy-colored pages for more coherent and not so spasmodic effervescences of paper-correspondence, let him count those blameworthy, who make it their occupation to disclaim against our Catholic press without themselves embarking on a plan to ameliorate its standard.

THE FIRST ISSUE

Though the Northwest Review was in the year 1885 cast in a somewhat humbler mould than it is today, its first issue of August 29, Vol. I, No. 1, presented, according to many journal-exchanges, quite "a creditable appearance." Such was the plain view of "The Manitoban," the "Free Press" allowing that "it is a well edited and neatly published sheet—devoted for spreading of Catholic literature," and the editor of the "Southern Manitoba Times" allowed that he perused with much pleasure the first issue of the "Northwest Review."

The Prospectus which we quote below, was also noted with "pleasure" by the last mentioned paper, especially by its reference "to the friendly relations existing between the Roman Catholics and Protestants in this Northwest, and the expressed desire that these relations may be continued." "It can certainly not endanger the existing harmony" continues that contemporary journal, "that the Review has been established, but will, through its friendly exchange of healthy public sentiment on either side, tend to perpetuate existing relations. We welcome the Review to the arena of journalism, and trust that its most sanguine hopes for success may be more than filled."

THE PROSPECTUS

Constant readers of the Review are judges whether with each new issue their weekly is progressing towards that goal which it set for itself in its first editorial and which its first editor and publisher, Mr. J. J. Chaddock entitled: "Our Prospectus." We are quoting it here in full, feeling that if perfection of ideals is not always attainable in practise, sincerity in its journalistic endeavour has never been even momentarily bartered away for party politics, or what is worse, private interests. The Review then issued

felt and the publication of the Northwest Review in intended to fill that want as far as possible, and not, as is erroneously thought, to wage war against other denominations. Far from it. There is perfect accord existing between Catholics and Protestants in this country, and the Northwest Review will do nothing that will in any way disturb that feeling, on the contrary, its endeavour will be to perpetuate it and to use its power in every instance to avoid anything that would put an end to the present harmony existing between Catholics and Protestants.

"The main endeavour of the Northwest Review will be the diffusion of Catholic literature, to supply pure, solid, and entertaining reading for Catholics, and will strive to prove such a companion to its readers that its weekly appearance will be anxiously looked for.

"The greatest claim on which the Review seeks to a place in the household is, that it is and always will be, thoroughly and uncompromisingly Catholic.

"On the question of politics—a question which largely enters into the composition of most newspapers,—this journal will be conspicuously independent. The opinion that Catholic papers should, in a great measure avoid politics is shared in by the publisher of the Review; but as Catholics have wide and deep interests in this country which are either affected or touched upon by politics, it therefore becomes an impossibility for a Catholic journal to avoid entirely being brought into the political arena. However, the Review will interfere in politics only when Catholic interests are at stake and in the cause of good government, treating all questions in a broad and liberal manner without regard for party feeling. If a government be found unworthy of public confidence or an official a source of danger to the commonwealth, the Review will never hesitate to say so no matter who be the offending party or parties.

"The Review will also use its power and influence for the welfare of Manitoba and the Northwest by advocating the emigration to the Northwest of our co-religionists from the eastern provinces as well as from the mother country, not, be it understood to serve any sectional end but solely in the interest of the Northwest which we believe offers splendid advantages to the immigrant and in this direction, the Northwest Review will be in a position to do much good owing to the

of the Northwest as a home for immigrants—not by offering unalloyed or unprecedented advantages to the unsuspecting emigrant—but by stating truthfully the advantages to be derived by settling here, the Northwest Review hopes to merit the confidence and support of all."

FRESH NEWS OF THE DAY

It may be of passing interest to know some of the more important facts of which the Review's first subscribers were contemporary witnesses and which to us are just happenings of long ago. It may not be generally remembered that in the year 1885:

St. Boniface College passed into the hands of the Jesuit Fathers just a week before the Review's first issue was mailed to its limited number of subscribers, two of whom are put on record, the subscription of J. K. Barret and Mr. J. Hayden of Emerson.

Fathers Cherrier, Lory and Drummond were then appointed Council members of the Manitoba University, one of whose Vice-Chancellors was Archbishop Taché of St. Boniface.

The paper started publication when Mr. Gladstone was still living, and an experiment was being made in England with wheat seed No. 1, hard, coming from the Northwest, which though planted in poor and thin soil in the motherland, showed to be of excellent quality and obtained "top prices."

A prediction, which fortunately did not eventuate, was gaining ground that the year following 1885 would be a "sad" one.

Main street in the City of Winnipeg had just been paved.

Cardinal McCloskey, first prince of the Church in America passed away that year.

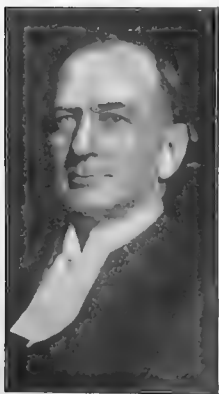
Leo XIII was the reigning Pope. Archbishop Gibbons was rumoured "Cardinal" of his Baltimore See.

A Sanctuary was added to St. Mary's Church in Winnipeg which with other improvements brought the cost up to \$13,300.00.

Riel died on the scaffold in Regina, first making his peace with the Church due to Father André's months of holy striving with him: He lies buried in St. Boniface Cemetery.

WE READ FURTHER THAT:

Regina was but a mission attended from St. Boniface. Father St. Germain had the mission outposts of Moose Jaw and Medicine Hat, where Mass was said once in six weeks. The Catholic population of the Archdiocese of St. Boniface, comprising the province



Judge Beck

weekly might have had a double interest, had many who could wield a pen indulged in the pleasant hobby of informing its columns with news of

of Manitoba, a portion of the Northwest Territories and of the district of Keewatin, was 20,000. It counted at that time 44 priests of whom 20



Father Hubert, O.M.I.

were regulars and 24 religious. There were 9 ecclesiastical students, 4 Male and 9 Female Institutions, 1 Orphan Asylum, 1 Hospital, 45 Parochial Schools and 2,000 children attending them. This was a tremendous increase considering that before the year 1824, there was but one priest, Father Desrois, under Bishop Provencher, whose district was as vast as Europe, and in 1843 there were only 2,798 Catholics and 2,345 Protestants in the Red River Settlement—with but four priests at the Bishop's disposal.

The Canadian Government held as security against the Canadian Pacific Railroad five million acres of land, out of the original grant of twenty-five millions, in order to have the Company run its trains continuously.

At that period of time no obstacles were made to having citizens of Central Europe settling in Manitoba and in the Northwest. The C.P.R. agent in his report assured his company that there were good prospects of a large emigration from Wurtemberg, Westphalia, Saxony, Holland, Bavaria, Bohemia, Saxony, Galicia and Hungary. He found the Finns and the Mennonites a very desirable class of immigrants, though as a rule they were not possessed of large means. With the completion of the road to the Pacific Coast, he thought it also advisable to work up immigration amongst the vine growing districts of France and Italy, as the small proprietors of vineyards could be induced to settle in British Columbia, formerly known as Caledonia.

ASSOCIATES IN THE PRESS

The Review's early work was deftly helped by articles from the pen of the then much honored and scholarly preacher, Father Louis Drummond, S.I., some of whose sermons, delivered at St. Mary's as also those of Father Fox, O.M.I., found their way into its columns. In 1887, after two years of



Father Cahill, O.M.I., One-time Provincial and Editor of The Northwest Review

painstaking editorship, Mr. Chaddock gave place to Mr. N. D. Beck, lawyer and distinguished convert, who later became Judge of the Supreme Court of Alberta. The dwindling subscription list leaped at once to a higher sustaining level under the fire of his pen, but as law practise demanded more and more attention from the editor, he had to relinquish his position in favour of Mr. Alex McGillis who became Editor and Treasurer in the body of a new Company, the Northwest Review Publishing Co. Ltd. At that period, many interesting features, such as discussions and controversies on the Jesuits' Estates Bill and Manitoba School Question claimed a good share of the Review's columns, but, in 1886, a political split divided the Catholic strength of common feeling, and the effect was



Father Bour, O.M.I.

a paper of but four pages. Luckily, Archbishop Taché took hold of the weekly, giving Dr. J. K. Barrett full editorial charge, and naming Father Cherrier President of a Board of Directors, composed of four members. To Dr. Barrett was joined as Associate Editor, Mr. W. F. Russell, who



Dr. F. W. Russell

has hitherto been a constant contributor.

Another press-shake-up happened in 1900 when Father Cherrier was appointed Editor-in-Chief, retaining the chair till 1904 since when the Review had no editorial identity till in August 1906, Mr. John Barry merged the old title under the name "Central Catholic."

WEST CANADA PUBLISHING COMPANY

A bright hope enlivened the Catholic Press horizon when the Oblate Fathers, staunchest missionaries of Western Canada, formed in 1906, the West Canada Publishing Company, with Father Magnan, O.M.I., as its originator and chief adviser, Fathers Bour and Hermanding being chosen as editors. A neat but somewhat modest building at the corner of College ave., and Andrews street was erected, where a printing plant sufficient for the requirements of the Company was installed. This was an entirely independent establishment, its first weekly being in German, called the "West Canada" and published ostensibly to conserve the faith of the numerous German colonists of the West. The paper found immediate favour with the German public and at the time of

its dissolution during the war had a circulation of 10,000. Meanwhile, the Central Catholic was still being published by Mr. Barry in the form of a modest magazine, independently of the new organization, but, in a year's time, the Central Catholic ceased to reach its subscribers, the West Canada Publishing Co., reissuing it under the old title and in a regular newspaper size with 8 pages and 7 columns.

Ten years ago, a prophecy was made by the historian of the Review in the Catholic Home Annual that the Northwest Review is on the eve of becoming a 10 page paper. Present readers will notice that this prophecy was fulfilled last year when two more pages were added to their Catholic paper, giving then ten full pages of sound reading material. In the editorial chair sits today Father W. F. Edmondson. One must also find place for a favorable comment of the Hearth and Home Section in the paper, conducted by the able Mrs. M. S. House, whose weekly feature in the Review is avidly read at the Hearths and in the Homes of the Canadian West. Father Edmondson as editor takes the place of the late Father Ryan who died but recently in a New York Hospital while en route for Winnipeg, returning from a two year course at Rome. Father Ryan again, with Father Edmondson as associate had taken over the sanction from Father Meehan who is since doing pastoral work in Ontario.

GAZETA KATOLICKA

In pursuance of a missionary policy, the West Canada Publishing Co., at the zealous insistence of Father Kowalski, of the Oblate Community, began, in 1908, the publication of a weekly in the Polish language, under the name of Gazeta Katolicka with its originator as first editor. There are about 100,000 Poles in Canada and the ten page weekly, edited by Mr. John Pazdor, enjoys today a very high standard not only here but also in Poland where it is being read with great pleasure and much admiration.

THE CANADIAN RUTHENIAN

The Polish paper soon gave birth to one in Ruthenian, which language is spoken by 300,000 in Canada. Its pro-



Dr. Burrows, K.S.C.

motor was Archbishop Langevin who viewed with alarm how the shiftless and dangerous methods of the existing Ruthenian papers were slowly wheeling away the modicum of faith from their unsuspecting subscribers. To this end, Archbishop Langevin, the Apostolic Delegate and the Church Extension of Canada gave substantial amounts out of their funds. The weekly is no longer in the hands of the present Company.

LA LIBERTE

It had long been the dream of Archbishop Langevin to establish a Catholic paper in French for the French-

Canadians of Manitoba, and this dream of his was realized when the La Liberte appeared on May 20th, 1913. The French people of the province,



Rev. Stephen Ryan, Ph.D.

especially those of St. Boniface, subscribed money liberally to insure its future existence, so enthused were they by the plea of His Grace. Mr. Hector Heroux was appointed editor, and he soon made it the most widely read French paper in Manitoba. Mr. Jules Fremont who today occupies the editorial chair, is a gifted writer, and the management sincerely opines that it is giving the French-Canadians a weekly paper which, for originality, good sense and that Catholic inner feeling has no peer in the whole of Canada.

THE CANADIAN PUBLISHERS LTD.

In 1925, the West Canada Publishing Company passed through a severe financial crisis and has had to be liquidated. It is safe to say that were it not for the Oblates, the work, then commenced some forty years ago at so much sacrifice of effort on the part of both organizers and editors, would have been entered in the insouciant grave of oblivion. Fortunately, the Oblate Fathers came to the fore and gave Catholic journalism a new lease on life by the consolidation of a Company known as the Canadian Publishers Ltd., which is now housed in a large and commodious Press Building at 619 McDermot avenue, a plant which not only is rated among the largest in Winnipeg, being valued at \$150,000.00, but is assuredly the largest Catholic Printing Press in Western Canada. The whole plant has an air



Rev. W. F. Edmondson, Present Editor "Northwest Review"

of assuring industry, which does work and does it rather well. And 1930 marks the 45th anniversary of a field of work which was never intended to pay monetary dividends, but which, withal, is a campus where spiritual thought wrestles with material work-a-day facts in these our retreducent modern times.

Daughters of St. Benedict

ARBORG, MAN.

IN 1903, five Benedictine Sisters arrived in Winnipeg from Duluth, Minn., to take charge of the Holy Ghost parochial school, which was then but recently established as an educational adjunct of the first Polish parish in Winnipeg. The new school building was a proud venture in a parish only three years in the founding, and facilities were so meagre thirty years ago, that Polish children were either not attending school at all, or when sent, went to the Immaculate Conception school, or else to the local public institutions, and as none of these mea-

the meantime, a substantial loan was obtained. With it, an old frame building located on Pritchard avenue and in immediate vicinity of the parish, was secured. This purchase was not the very best, as the dwelling was almost unlivable for its interior squalor, but nothing daunted, the Sisters called carpenters and masons and with their help arranged to call it a Motherhouse.

START AN ORPHANAGE

By the time school reopened, the Sisters were already lodged in their convent, and as the building consisted

ing had no modern improvements. Water for all house needs and drinking purposes was drawn from a well, kerosene lamps did justice before electrification came, and the whole structure was kept warm in winter by huge hot air furnaces, fed by timber so abundant in the district.

WITHOUT CHURCH

Shortly after the transfer of the Novitiate into Arborg, the chaplain, Father Richard Kosian, O.M.I., was called away and for three years the Sisters had Mass but occasionally, the priest coming there very irregularly for Sunday's Mass of obligation. Deprived of Church and Church's minister, the Sisters gathered their orphans to chapel each morning and there recited the beads with them.

NOW THE MOTHERHOUSE

By 1923, the Winnipeg Motherhouse was turned into Branch house of the Order, the Prioress coming to definitely establish herself at Arborg, together with all her Sisters, Novices and Orphans. The transfer necessitated the erection of a substantial wing as an addition to the Orphanage. It is a three-storey affair, 92 x 55 feet, with all modern improvements. The old chaplaincy, situated about a mile from the new Convent, burnt down in the interim and the chaplain, Father I. E. Zielonka, appointed to Arborg since December 1921, was glad to remove what he saved from the fire into a pretty bungalow—recently built right on the Convent grounds. On January 10th, 1924, Archbishop Sinnott, who has always shown most interest in the welfare of his diocesan Benedictines, helping financially and interesting friends in their welfare, came to bless the Convent and Chapel. The Archbishop is a frequent visitor to Arborg and upon one of his visits in 1927, he blessed a Convent bell, donated to the Sisters by an anonymous benefactor. In the fall of 1927, on the last day of September, the Sisters' Cemetery was solemnly blessed by the chaplain, and on the same day a set of beautiful

exterior Stations of the Cross were also installed and blessed there on the convent property.

PRESENT STRENGTH

The Community counts the following members in its present-day existence. There are: 32 Perpetual Professed Sisters, 19 Simple Professed, 10 Novices and 8 Postulants. Besides the Arborg Orphanage, the following missions are attended by the Benedictines: Two Parochial schools in Winnipeg, viz., that of Holy Ghost and St. John Cantius. Public School at Ledwin, Man. Hospital at Russell, Man. Culinary Department at St. Paul's High School in Winnipeg and the same at the St. Charles Novitiate, St. Charles, Man. In North Dakota they have three parochial schools and a hospital.

POLISH COMMUNITY

The Benedictine Community of Sisters at Arborg is the only strictly Polish Community of Nuns in Canada, and though, originally, not the outgrowth of Polish Immigration, since the Foundress and her three subjects came from the United States, there now are, as members, many Sisters, born on Canadian soil but whose parents have come some three or four decades ago from Poland, when it was still under the domination of her three neighbouring powers.

A SPOT OF BEAUTY

The Arborg Motherhouse is a thing of floral beauty during the short Canadian summer. Rosebushes stand the well-kept lawns and evergreens creep along, trellis-fashion, along the broad verandahs of the Convent building. Close by flows the Arborg River in a meandering stream of limpid water which when iced in winter serves as a skating campus for the orphaned children. It knows how to be cold at Arborg, but there is also the warmth of July and August when varicolored birds chirp their unimitable songs, playing tag with each other from bush to bush, and withal the air is redolent with the morning denouement of nature's floral perfumes and mossy greens.



Benedictine Motherhouse and Orphanage, Arborg, Man.

asures obtained the necessary environment. Father John Kulawy, O.M.I., erected the present commodious schoolhouse, which soon housed from 350 to 400 children within its spacious classrooms.

ON EVE OF DEPARTURE

Pressure of home needs necessitated a recall of the Nuns. Early in 1912, and Father Kowalski, O.M.I., the perturbed pastor of Holy Ghost, laid bare before Archbishop Langevin, his Superior, the obstinate fact that all his efforts, launched in the direction of securing Sisters from some other Community, have proved futile. The Archbishop must act, and that immediately, else with the issuance of the school year of 1912, his parish will be out on its hitherto able convent teachers.

A NEW COMMUNITY

A plan, somewhat novel and only feasible because of a stirring necessity was evolved. The Sisters were to remain at their post, but they would have to form a separate Benedictine Community, nature of their educational work: their own individual linguistic abilities to carry on this special sort of work being the adjudicator as to the correctness of the procedure. On the 19th of August, 1912, Archbishop Langevin said Mass in the Sisters' chapel, with the assistance of several of the clergy and then addressed the four nuns who jointly decided to be charter members of the New Benedictine Branch. He advised them that the New Community had already been approved by Rome and that therefore there was nothing to fear.

THE PRIORRESS

Superiorship in a Benedictine Community is called by the ennobled title of Prioress and the Archbishop's choice for this honored post fell on Sister Mary Veronica, who not only has retained this position in her Community ever since but who, has, by dint of a traditional Benedictine ingenuity, managed to caress obstacles into advantageous results, as this sketch of her Daughters' progress can but very gingerly portray.

FAMOUS 27 CENTS

The deed was thus accomplished, but the Sisters had neither a dwelling nor any means to purchase one. The house in which they were living, and all its furniture, belonged to the Holy Ghost parish and the only monetary asset of the Nuns was the embarrassing sum of twenty-seven cents with which to commence their conventual self support. Nothing remained but to go begging and questioning among the people of Winnipeg, who responded generously to their appeal. And in

RECEPTION AND INCORPORATION

The first four postulants took the habit of the Order on the 10th of February, 1913, and five days later, the Community entered an Act of Incorporation in the House of the Legislative Assembly in the Province of Manitoba. The object of the Community, as stated in the Charter, was: "Education and the practise of Christian Charity."

AT ARBORG, MAN.

But it was not in crowded cities that the first Benedictines lifted the wings of their monasteries. Forest jungles and impenetrable marshes were the habitat of the Sons of the strict Rule of St. Benedict. And so the Nuns, not oblivious of their Holy Traditions, went forth in search of a location more in keeping with past ideals. They found it in Arborg, at the end of the railway where the bush was still virgin and civilization had as yet to be created. 300 acres of brush-wood were purchased there, the plans being to bring God and the spirit of religion amongst homesteaders of that section of Manitoba. As Montalembert says of the Monks of the West, page 532: "They carried labor, fertility, human strength and intelligence into those solitudes which till then had been abandoned to wild beasts, and to the disorder of spontaneous generation. They devoted their entire life to transforming to rich pastures and fields which was bristling with woods and thickets."

THE ORPHANAGE

By the fall of the year 1915, a two-storey frame building, 66 x 44, with full basement and attic, a half-mile length from the village merchants, was completed and all the 75 orphans removed from the Winnipeg orphanage to that of Arborg. But the build-

ing had no modern improvements. Water for all house needs and drinking purposes was drawn from a well, kerosene lamps did justice before electrification came, and the whole structure was kept warm in winter by huge hot air furnaces, fed by timber so abundant in the district.

A ONE-ROOM CONVENT

What strange thoughts, may we not believe, crowded in upon the minds of these new-comers, the Sisters of Service, about to begin their apostolic work in the West. Even the optimistic missionary, daunted for the moment, perchance might say, "So this is Morton?" But at once comes the response, "Yes, here is scope for missionary workers—here am I destined to serve."

The Sisters made their home in one of the camp buildings, placed at their disposal through the kindness of His Grace the Archbishop of Winnipeg. In a few weeks another Sister arrived from Toronto, and in these two small rooms the three missionaries spent the first few months. With the ap-

proach of winter the bitter north winds made it necessary to abandon the smaller room which had heretofore served as kitchen. But why not add the title of "kitchen" to a room already bearing that of dining room, living room, bedroom and what-not? To this little room, then, directly on the bank sloping abruptly to the lake, the Sisters returned each evening. Not very long after their arrival, the two district school re-opened for the year, with two of them in charge. The third Sister, an R.N., spent all the time possible in visiting homes—the poor, the sick, anyone and everyone to whom she could bring comfort.

ENCOURAGING SIGNS

The work in the schools proved encouraging, for the children responded generously to the efforts of their teachers. These little ones—children of German, Polish and Ruthenian parentage—provided a fertile field for the missionaries. Difficulties are never wanting in any good work. Neither were they in this endeavour of the S.O.S. The schools, respectively one and three miles distant, were reached each morning with much effort for "Pat" was by no means famous for speed. From 8 a.m. until 5.30 p.m. often seemed a long time to be absent from home and the other Sisters. For five days each week this was the schedule for the teachers. Returning after the day's work, always hungry and sometimes a little weary, how disappointing to find the house not infrequently closed and a note to say the nurse had been called to visit some sick person—miles away! But, bring-

The S.O.S. Community

MORTON, MAN.

CAMP Morton! Camp Morton!" called out the conductor as he passed through the train and two occupants, dressed in grey uniform, prepared to leave the coach. "This way, ladies," came the same voice as the cars stopped and the travellers alighted. It was a quiet evening in early August. All nature, wrapped in the gold and crimson rays of a Manitoba sunset, seemed hushed into silence by the splashing of the waves on the shores of Lake Winnipeg. The landscape stretching into the distance—dotted at rare intervals by a farm house—and a church, with its cross-mounted spire, only a few rods distant, betokened all sign of Morton. True, there were the camp buildings, but these were not discernible on account of the thick growth of trees.

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ing in wood and water, making fires, preparing the meal and the dozen and one other jobs are excellent antidotes for tired minds. Then washing dishes, performing the devotions of Rule and preparing class work for the morrow made no 8-hour day.

A PRIEST IS STATIONED

Winter came early—earlier and more severe than usual, it was said. How anxiously was the progress made in the building of the Sisters' new home and of the Rectory watched! At this time there was no priest stationed at Camp Morton. When the Rectory was finished the priest arrived. The following day, Sunday, Mass was said in St. Anthony's church. A building, only boarded in and without a stove is an uncomfortable place on a cold December morning. The congregation, composed mostly of men; were obliged to keep their heads covered, except at the time of Consecration. Watching the priest strive to turn the leaves of the missal, with hands purple and numb with cold—pouring into the chalice water already partly converted into ice; is an experience one does not soon forget.

On the days immediately following, the Sisters' quarters became in truth another Bethlehem. Here the sublimity of sacrifice was offered—the table, covered with snowy white, serving as altar. What a difference it made to assist at Mass and to receive each morning the Bread of Life!

THE FIRST CHRISTMAS

By Christmas the inside of the church was lined with heavy building paper by a few men of the parish and a camp stove was set up. On Christmas morning a small congregation assisted at the three Masses. On benches, made of planks supported by boxes and arranged near the fire, they grouped themselves and for the first time since leaving Europe, some 20 years previous, they heard Christmas Mass and sang their carols. The day after Christmas the Sisters moved into their new home and on January 4th it was blessed by His Grace Archbishop Sinnott. Visitors to Camp Morton for the occasion were Mother Lidwina, a Sister of St. Joseph's Community who for four years was in charge of the training of the S.O.S., Sister Schenck; S.O.S., Superior of the Toronto Hostel, Mother Provincial of the Holy Name Sisters, Sister Superior of St. Mary's Convent, Winnipeg, and Sister Superior of St. Ann's Convent, Winnipeg.

REMINISCENCE OF THE OLD COUNTRY

At the beginning of the New Year the work assumed a steadier form. Catechism classes were organized in Berlo as well as in Camp Morton. Each Sunday the Sisters drove to the schools and took the classes. Mass was said every second Sunday in the church, and on week days in the Sisters' chapel. The congregation steadily increased. During Holy Week of that year the ceremonies of the church were carried out for the first time in the history of the place. On these days the church was crowded. During the month of May, devotions were held each evening and on the last Sunday a procession took place in honour of the Blessed Virgin. These were attended by large crowds, the children for the first time enjoying the privilege. Among the adults it was not unusual to hear the remark: "We used to have it like this in the old Country."

FIRST COMMUNION SERVICE

On the Feast of St. Anthony, June 13th, a class of 39 children made their First Holy Communion. The little girls, in their white dresses and veils, and the boys with white ribbons on their arms, presented the first picture of its kind in St. Anthony's church. In spite of heavy rains and bad roads the church was filled to capacity, not only with the people of Camp Morton but many also from Gimli and Winnipeg Beach. The pastor, Rev. W. Maciaszek, was assisted by Father Hilland

of St. Joseph's Winnipeg, who gave a sermon to the children in English and to the parents in German.

The schools closed at the end of June, but the Sisters resumed their work again in September, carrying on in the same way as the year before. But again for a whole year Camp Morton was without a pastor. In spite of this cross, for truly it was a cross to be deprived of spiritual consolations, the Sisters spared no effort to keep up the good work.

SIX FRUITFUL YEARS

Each year, since, has found them engaged in the work of the schools, visiting the homes, teaching Catechism and assisting in every way possible the missionary pastor. Nearly six years have passed since that memorable evening in August, 1924, when they beheld for the first time the place of their labours.

Has any good come out of it all? Assist at Mass on a Sunday in Camp Morton and you find a church well filled. Compare this with the small congregation of earlier days. Surely the efforts of the Sisters have helped to bring this about. There are other answers. We quote one sentence from numerous letters written by children who have come under their care:

"Sister, I hope you go to heaven when you die. You helped to prepare us for First Communion and Confirmation and taught us much Catechism. If you were not here we would not know half the Catechism we do."

It is said that to find a grateful heart is to find a treasure. Then we believe there is much wealth in Camp Morton and its surrounding districts:

EARLIER HISTORY

The Icelandic settlers of 1875 found the shores of Lake Winnipeg unoccupied by squatters or homesteaders, and so they rightly possessed themselves of those very advantageous locations. The same cannot be said of the first immigrants from the Austrian province of Galicia, who came twenty-three years later, and were landed in a hinterland of an impenetrable bush, sodden with marsh water. Transportation was at a nil. Money was a scarcity and it is justifiable to think that these poor immigrants many a time did beswear those who have brought them to be bog-trotters of Manitoba with well bowdlerized advertisements of its sovereign worth. Carrying a sack of flour on one's back to the troglodytic shack in the bush, was the work of all these early pioneers of Felsendorf, or Gimli West, and as age is creeping upon them, rheumatism is also—the unsavory result of many a night in youthful manhood spent in the swamp-beds of Gimli district.

THE FIRST MISSIONARIES

It was an Oblate priest from the newly erected parish of Holy Ghost at Winnipeg, who first visited this desolate location. Father Albert principally, as also his brother, Father John Kulaw, often carried their portable altars on their backs to say Mass for these poverty-stricken farmers, who out of their limited means first erected a humble schoolhouse in 1889, a year after their arrival, and then in 1902, decided to also construct a church, which was four years in the building.

FIRST RESIDENT PRIEST

Around 1902, a secular priest, Father Koztorz by name, was established at Felsendorf, or Gimli West, and a rectory was built for him out of logs, but the building was very cold in winter and presented a shabby appearance. Initiators of this as well as of the church were in the main, two pioneer families, that of John Rech and the late Peter Medar. Some of the other families were rather a thorn in the priestly and missionary life of Father Koztorz, and after about three years he left Felsendorf, broken in health, and today is doing pastoral work in Texas. Father Wojnowski

followed him in the local residency, but his charity for the people was so excessive, that a self-imposed hardness of life ruined his health and even undermined his mental equilibrium. Through his instrumentality Father Grzybala came from Poland to assist him, but he did not stay very long, going thereafter to Cuba, where he died a few years ago.

FATHER STOJAR, O.M.I.

Illness on the part of Father Wojnowski necessitated the Oblates of Winnipeg to again take up the missionfield at Gimli, and for several years Father Kowalski, the pastor of Holy Ghost Church, paid occasional visits thereto. His work was indefatigably taken up by Father Stojar, a confrere of Father Kowalski, and this priest according to the testimony of all, was best suited for this sort of hardy missionary life. Poles, Germans and Ru-



Father A. Stojar, O.M.I.

thenians can never say enough in praise of him; he has won their hearts and any visiting priest will hear nothing else from them, should he ask about their reminiscences of old, but how Father Stojar was the idol of their love and reverence. In his time the little church, 20 x 56, built during four years of sacrifice, burnt down, and it was left to Father Stojar to go about collecting till he raised the sum of \$500.00 wherewith to build a new House of God, a little bigger and more presentable. It measured 30 x 66 feet and had a sacristy, 12 x 14 feet, but in 1911 lightning struck it and it fell a prey to flames. Luckily, an insurance was carried and with it a somewhat smaller church was again erected, which still stands.

OTHER MISSIONARIES

Till 1921, the good work was carried on, after Father Stojar left for St. Paul, Minn., by Father Leo Nandzik O.M.I., resident at Arbog, and then by Father Richard Kosian O.M.I., who is now doing pastoral work at Cooks Creek, Man. In 1921, Father Ignatius Zielonka listed the Gimli district as part of his mission field being at the same time chaplain of the growing Community of Benedictine Sisters, established at Arbog, Man.

A NEW PARISH

In the fall of 1924, Archbishop Sinnott divided the extensive field by creating the Camp Morton parish, first erecting a spacious church near the railway, and in the immediate vicinity of the diocesan Camp, named after Monsignor Morton, rector of Winnipeg's Cathedral. There are, in this way, some 50 families attached to the Morton Church, Gimli having 20, Winnipeg Beach 30 and Arnes about 30.

Father W. Maciaszek was put in charge of the new parish, and, as being but newly ordained, did yeoman priestly work for a full year till November, 1925, when for another year the Oblates, now of St. Joseph's parish at Winnipeg, again took charge. Father

Hilland, Leo Nandzik, Twardochleb and Puchniak paid intermittent visits till in September of 1926, the present pastor, Father August Forner O.M.I., took up residency to successfully cope with the hardy circumstances of the Morton pastorate.

THE S.O.S. SISTERS

The newly established Congregation of Sisters of Service found ready outlet for zeal in the acquisition of the Camp Morton district as a field of a new work for which they were being prepared. Garbed along more modern lines, their purpose in life is to lead a convent life in the midst of surroundings, calling for service among less fortunate people. Here is what Father Forner says of them:

"Rev. Sisters Cath. Donnelly and Cath. Wymbs were the first pioneers of the Sisters of Service, coming west from their Toronto Motherhouse. Sister Donnelly came here as a qualified teacher, whose memory is a life in benediction—Sister Wymbs, a trained nurse; to visit the sick, irrespective of creed or nationality. Rev. Sister Marguerite Guest came a few weeks later, in the same year of 1924, and immediately took up work in the second school, remaining till April, 1928. With a talent for handling the wildest of horses, she was just in her element in the West, and even now from her office as Mistress of Novices at Toronto, she is longing for a second opportunity to do more pioneer work in this proverbially Wild West. With great regret and sorrow the people saw her leave us. She was replaced for the school by Rev. Sister Gertrude Walsh, an excellent teacher, able to speak French as well as English. But, as she was possessed of a sweet and sedate character, entirely too lenient for the rough tempers of children, she was the Superior's first choice for a place where she can fully exert these qualities of mind and character.

"When Sister Cath. Donnelly left in 1926 for Vilna, Alberta, Sister J. Fallon took her place and she teaches in the nearest school with a great amount of success. Four children she presented for Grade exams all passed with honors. But don't let us forget Sister Browning, a trained nurse, who has endeared herself to all possible patients here. Icelanders as well as Poles, Ruthenians and Germans, and even the Hungarians at times, have received her full-hearted attention, and many a Catholic has she brought to sense his religious responsibilities on her errands of Samaritan mercy. Many a non-Catholic has been asking me when the nursing Sister is coming back, as they understood she was to go away to the Edson Hospital in Alberta for only four months. With her leave, Sister Burke left also for Vilna, and Sister Geraghty came here. This Sister has been of immense help to the priest, training children for choir singing, herself commanding a wonderful voice, and when she left us last year for the Winnipeg Hostel, Sister O'Reilly came in her stead and provides us equally well with goodly church music.

"The last to come are Sisters Alice Walsh and Evelyn Donnelly, the former to take German, and the latter as school teacher in the more distant school, and the latter to do housework and choirwork.

"The catechetical tours of the teaching Sisters on Saturdays and freeways at Berlo, Winnipeg Beach and the Gimli district, deserve special mention. With this help from the Sisters I could not make any appreciable advance in the christianized uplifting of the parish, and I wholeheartedly thank God for this manifold assistance in the religious instruction of the youth. On my arrival, there were quite a few families completely astray from all Church influence. These same became today fervent Catholics, and this is due to the excellent work of the S.O.S. Community in the Camp Morton district."

With Our Missionaries to the Red Man

IN FIVE PARTS

PART I.
By FATHER KALMES, O.M.I.

THE MISSION OF FORT ALEXANDER ON WINNIPEG RIVER

IN 1727, Laverendrye, stationed at Lake Nipigon, heard through some Indians of a way to the Western Sea. Father Nicholas Degonner, S.J., a missionary of the West, was sent to Montreal with the plan. There it was submitted to the French governor, Charles de Beauharnois, for approval. The Missionary pleaded the cause of Laverendrye so well that the explorer was called to Montreal, and one year later left that place again for the great unknown West, at the head of fifty men. Laverendrye's three sons and his nephew, de la Jemmeraye, accompanied him on the perilous journey.

FOR GOD AND COUNTRY

When all was ready for this memorable expedition, Beauharnois had thus addressed its leader: "Noble friend, go and find the way to the Western Sea. We need new land, new discoveries, new colonies for our King. We also want to have the Gospel preached to the numerous Indian tribes that have not yet heard of Jesus Christ. On your way to the Western Sea, take measures to prepare throughout those regions, establishments equally useful to religion and state. Missionaries will follow you in your travels. Surely they will baptize some children in danger of death; later on they will convert the pagan Indians to our Faith. I myself, in the course of my career, have had the consolation of baptizing such children, and nothing yet has been more comforting to me," added the pious governor.

With these encouraging words, Laverendrye set out for the West. On his way he took Father Messenger, S.J., as chaplain of the expedition. Sometime before the winter of 1731, Laverendrye, with this priest, his nephew, and some employees, came to Rainy Lake, where, at the outlet of the lake, he founded Fort St. Pierre. On June 2th of the following year (1732) Laverendrye's party with the missionary, pushed on as far as the Lake of the Woods, on the west side of which they erected Fort St. Charles, a large square building, where, on the hundred feet long, built of a double line of pickets fifteen feet high. Within this enclosure were: a church, a house for the chaplain, another for the commander, four cabins with chimneys, for the men; a store and a powder-house.

Father Messenger was the first priest to see the Lake of the Woods. This priest's health became poor and he consequently returned the following spring to Montreal.

Laverendrye pushed further on. At the demand of the Crees and Assiniboines, who were clamoring for a trading post near home, he established one in the fall of 1734 at the mouth of the Winnipeg River which he called Fort de Maurepas, after the French Minister of Colonies. Here stands today, just opposite the site of the old fort, the Catholic Mission of Fort Alexander. This Mission and four other missions born of her, I intend to describe here in a few lines.

THE MISSION OF FORT ALEXANDER

The Fort Alexander Catholic Mission was founded in the year 1876. Before that, missionaries passing back and forth, stopped here for weeks to preach and baptize, say Mass and hear confessions; but it was only in 1876 and by Father Allard, O.M.I., that this Mission was really established. At present we have a little over four hundred Catholics at our Mission. They

are all practical Christians living up to the standard of the Catholic religion and strongly attached to it.

Father Allard first built a log church large enough for the Indian population of those days. Under the direction of their spiritual leader, the Indians brought the logs and put up the church. This temple was afterwards enlarged, remodeled and beautified, especially under the directorship of Reverend Father Vales, an Oblate Missionary living in Fort Alexander around 1900. A large steeple has been added to the front of the church, having within its belfry a beautiful bell hailing from France. A vestry of no small dimensions has been constructed, stone foundations placed under the whole structure, windows of a Romanesque style have been put in the walls and the logs lie concealed under a beautiful painted coat of British Columbia fir. Today with the installation of electric lights in its church, the Fort Alexander Mission possesses a House of God which would do credit to any white community of the West. Near the church, on the west side stands the Presbytery, a building of very modest appearance which is nevertheless a very up-to-date house. Reverend Father Allard must have been the originator of this structure. Then Reverend Father Vales, out of a very primitive house made a very substantial dwelling.

GOD'S ACRES

On the east side of the church lies the cemetery, a square lot of about three acres. The whole lot is surrounded by a costly white fence with white posts. This cemetery is well kept by the Indians themselves; twice a year they come together to arrange the graves, pull out the weeds and repair the little wooden crosses. The number of these simple crosses tell the stranger that there are about a thousand Catholic Indians buried here since the coming of the Missionary to this country. Among these departed ones we count over three hundred little children.

Two great Missionaries are also buried in this Indian cemetery. Their names are Reverend Fathers Camper and St. Germain. The first was like a second St. Paul, the second was not unlike St. John, the beloved disciple of our Lord. These Missionaries were never stationed at the Fort Alexander Mission, but Divine Providence brought them here to die and be buried among their humble friends. With them they are awaiting the coming of the Lord. Like two archangels, they are guarding the gate of the Great West. Strange to say, opposite their graves, on the other side of the river, in an unknown grave, rests the body of young de la Jemmeraye, nephew of Laverendrye, the famous explorer of the West. History states that Jean Baptiste Laverendrye was commanded by his father to supervise the erection of Fort Maurepas, here at what is now Fort Alexander. A short time after young de la Jemmeraye died at the same fort and was buried there by his cousins. A wooden cross was put over his grave and then his companions; half starving, left early in May for Fort St. Charles, on the Lake of the Woods. Young de la Jemmeraye was the first Christian white man buried within the boundaries of what is now Manitoba.

AN INDIAN BOARDING SCHOOL

To return to the Mission. The church, the priest's house and a little day school made up the beginning of the Fort Alexander Mission on the Winnipeg River. About twenty-five years ago a great change took place. Up to 1905 the Indian children of our reservation attended a small day school, situated at the west of the

presbytery. One of the first teachers of this school was Mr. Shanus from Luxemburg. Although he was an excellent teacher, the children benefited



Father M. Kalmes, O.M.I.

very little by his teaching. The attendance was too small; the Indians naturally cared little for education and were, therefore, not very eager about sending their children regularly to school. The teacher found himself very often with but two or three pupils to teach. In order to remedy all these inconveniences, the Church authorities in agreement with the Indian Department at Ottawa, built a large Indian Boarding School. In this school, the children are kept all year, with the exception of a short summer vacation, so that they do not miss a day of school. With the help of the Indian Department they are fed and clothed; all school material is also given free to them. Out of class, the girls learn to sew, knit and do general housework while the boys are taught farming, care of the stock, etc. Religion is taught every day.

Our school is under the charge of the Missionary Oblate Sisters of St. Boniface. Usually the Missionary, who is always an Oblate Father, is the Principal of the school. The number of children attending varies from eighty to eight-five.

THE GOVERNOR'S WISH FULFILLED

Our whole population, as stated above, is staunchly Catholic. Certainly the wish of Governor Beauharnois has been fulfilled here. Many Indians indeed have been baptized here at Fort Alexander, where Laverendrye built his third fort in the West. Practically, on the site of each of his forts, stands today one or two Catholic churches. His trail from Fort St. Pierre on Rainy Lake to Fort Reine at Portage la Prairie, is covered with Catholic churches, schools and homes.

In 1774, when Laverendrye gave up his work of discovery, six establishments stood to attest his efficiency as an organizer and explorer. These were Forts St. Pierre, founded in 1731; St. Charles, on the Lake of the Woods, 1732; Maurepas, at the mouth of the Winnipeg River, 1734; Fort Rouge at the confluence of the Red and Assiniboine Rivers; La Reine, at Portage la Prairie, 1738; and Dauphin, established in 1741, in the northwest corner of the lake of the same name.

Near the old Fort St. Pierre, on Rainy Lake, are standing today two Catholic schools, one for the Indian children, and one for white children. Following the trail of Laverendrye down the Rainy River, we find two more Catholic churches, one at Pine Wood and one at Rainy River; both these places have their Separate School. Entering upon the Lake of the Woods, we see on Massacre Island

a chapel erected by the late Archbishop Langevin in memory of Father Allard and his companions who were slain there by a band of Sioux in the year 1736. Continuing we reach Kenora, or old Rat Portage. Laverendrye had to make this portage in order to enter the Winnipeg River. Here again we see two Catholic churches, one Indian school, a large Separate School and a Catholic hospital. Coming down the Winnipeg River, we reach Lake Du Bonnet, where there is another Catholic church with a resident priest. Still closer to Lake Winnipeg, near the mouth of the Winnipeg River, we notice three more Catholic churches and three Catholic schools—St. George, Pine Falls, and Fort Alexander Mission. On either side of the Winnipeg River for a distance of fifteen miles stand the homes of Catholic people. Finally entering upon Lake Winnipeg, we come to the Red River and soon reach Fort Rouge. Here stands Winnipeg, Metropolis of the West. From this point two Cathedrals are seen as well as Catholic hospitals, while Catholic schools and churches are seen on all sides.

THE MISSION OF HOLE RIVER

As I mentioned in the beginning of this article, my second task would be to describe the different small missions taking their origin from old Fort Alexander Mission. Coming now to this part of my work, I will begin right away with the Mission of Hole River.

This mission is situated fifty miles northwest of Fort Alexander, on the east shore of Lake Winnipeg. To reach the Indian village of Hole River, we use sleighs, and during these cold days when we must drive through the forests and over the river, we take fully two days to reach there. Last year travelling was particularly difficult owing to the deep snow. My companion, a robust man accustomed to cold weather, had his face badly frozen; our horses were completely frosted out. I escaped it all. Jack Frost could not even nip my ears. Midway on our journey we slept in a lumber camp, where the men were glad to see us and to procure us a shelter for the night.

THE LEAVEN

Now who were the first missionaries to implant the Faith in this part of the country, that is, in Hole River? I cannot say exactly. According to the traditions of the Indians, Reverend Fathers Allard and Madore, early missionaries of Fort Alexander, first preached the Gospel to them. They were not very successful. However, they did succeed in converting a few of the people to the Faith. But the missionaries were few in number in those days and each had to travel over three hundred miles to reach their different missions, so the result was that Hole River Mission was always left for the last. Consequently, the few Christians that had gained, finding themselves alone, returned to the old pagan practices or became Protestants. There were, however, two or three families who remained faithful, and these became the mustard seed of the new Christianity we now have at Hole River. They were indeed "the leaven that a woman took a hid in three measures of meal until the whole was leavened" . . . until the whole reserve of Hole River was penetrated by the pure Spirit of Christianity.

THE CATHOLIC CHURCH EXTENSION SOCIETY

Today we have at Hole River a congregation of Indians, second to none in the whole West. Up to three years ago conversions had come very slowly. Since then the missionaries have visited these poor people more frequently. At first these missionaries,

nke the Apostles, went from house to house, praying and "breaking bread" in different places. The congregation increased each year until there was no way of having the people gather together in one house only. Then naturally arose the question of building a church, but the Indians were poor and the missionaries were still poorer. Reverend Father Bousquet had an inspiration. He had read of the Catholic Church Extension Society in Toronto, and to this Society he exposed his case. A few weeks later a good hearted lady in the East sent him five hundred dollars for the building of a chapel at Hole River. Not long after, Father Bousquet became ill. Another missionary took his place, bought the lumber for the church and got the Indians to help build it. In less than half a year, there stood, on a rock in the middle of the Reserve, a beautiful chapel commanding the whole country around.

MANY HANDS MAKE LIGHT WORK

And how was this chapel built? Everybody lent a hand. Even the young girls and older women did their share in the work by carrying in their aprons and for the construction of the foundations, while the men brought in wheelbarrows the stones and gravel necessary for the cement walks. Such was the spirit that animated our Christians during the building of the church. The material temple once erected, it took but little time to construct the spiritual temple also.

FINE SINGING

Our people were so well disposed! Every Sunday, in the absence of the missionary, they gathered in their church on the rock. Here they recited the beads together, the new Christians learned their prayers from the old ones, and they also sang hymns. The Indians are very fond of music and singing. In January when I was among these good people and said Mass, they could already sing fifteen hymns. Men and women, boys and girls, joined in the singing giving a fair example of congregational singing. I could hardly believe my ears.

THE MEDICINE MAN

Last winter quite a few pagans were baptized, among them the medicine man of the place. His five children and his wife had already been regenerated in the holy waters, and he could no longer resist the call of God. One morning, before the whole congregation, he stood up and received baptism. He had been tried very hard by the Lord, his five small children having been taken from him by the influenza raging last year on the Hole River Reserve. In his sufferings he had nothing to say against God, he was satisfied to know that they were in heaven, and his only wish here on earth was to follow in the steps of his children. In the end he confessed: "Now I know that our Indian charms, amulets, medicines, etc. are only inventions of the devil."

What the medicine man thus proclaimed, many others have since confessed in giving up their old pagan rites. There are only eight more pagans in the Indian village. Some of these have already come to our new church to listen to the catechism. I am sure that in a short time they will, with the exception of two, join the church.

THEY PERSEVERE

And all these new converts, how do they keep the Faith? I must say that all, without exception are eager to live up to the rules of the Church. Every time they see the priest, they go to confession and communion and they never miss Mass while he is with them. Last month, when I was at Hole River, we had very severe weather, the temperature lowering to fifty below zero, still all my converts, as well as the old Christians, received the sacraments during those cold days. The singing of hymns takes up a good

part of their free time. They are so eager to sing that they will stay up long after midnight trying to learn hymns especially if they have a stranger in their midst, capable of teaching them. Sometimes the whole congregation accompanies the Blessed Sacrament when the missionary carries the Holy Communion to the sick. . . a very edifying spectacle indeed to see a large crowd of poor Indians walking in procession behind the priest carrying the Holy Eucharist! Yes, our new Christians of Hole River are ardent in their Faith and they are persevering.

MANIGOTAGON

Let us now go over to Manigotagon which means Bad Throat. This settlement is situated on Bad Throat River, ten miles south of Hole River. Here we have a mission without any church. The Catholic population is one hundred and forty. Nearly all the people of Bad Throat are half-breeds, the Indian blood predominating. The men of the settlement are seldom at home during the winters, as they work in the lumber camp. In January I found only the women and children in the place. These children go to school every day, but they cannot go to church, because they seldom see the missionary, and besides, the religious spirit does not trouble these people very much. Lately, however, they seem to have changed a little on this point. They even ask now for a church, and last summer made an arrangement with us about building one. As they earn money, I told them to raise among themselves twelve hundred and fifty, for it will require that sum to build a church big enough for the population. Everyone seemed to be willing to accept this proposition, and today I am more than ever convinced that as soon as these people will have a place of worship they will practise their religion too.

A CHURCH IS NEEDED

Last October I witnessed the following incident. One evening at about nine o'clock I was sitting alone near a table in a house at Bad Throat, saying my Breviary. In the same house was an old Indian woman, seventy years of age, who was sick. A young half breed girl of fifteen was her nurse. At nine, then, this young girl said good night to me and went upstairs. I said to myself: "What will she do? Will she say her night prayers? Does she know any prayers at all?" I kept quiet and listened. And what did I hear? First I heard her kneel on the floor and to my great surprise, I heard her very distinctly as she made the Sign of the Cross and then in a clear voice she said aloud (as the Indians always do) one after the other: The "Our Father," "Hail Mary," "Apostles' Creed," "Confiteor," and Acts of Faith, Hope and Charity. All these prayers were said with the greatest devotion and reverence. Never in my life had I heard prayers better said. No young girl in a convent could have said her prayers with more piety. And this girl had a Protestant mother and a Catholic father, none too pious. She certainly was not brought up in a Catholic school. For half an hour I sat there thinking and pondering in my heart what I had just seen and heard. I said to myself: "It is more than time for us to build a church here, more than forty young children are in this village, clamoring for the Bread of God, and it is only in a church that we can break this Bread for them." From then on I began to gather money for the church of Bad Throat. I hope some good Christians souls will help me build this church. The Hand of God is here!

BLACK RIVER

Leaving the village of Bad Throat, we make our way to Black River, about twenty-five miles southeast of Manigotagon. At Black River we have only three Catholics. The village is very small, the remaining population

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being Protestants, but very ignorant. I stopped at their village, saw my few Catholics, and visited other families on my last trip to Hole River. Last week I received a message from the Chief there, "Black Robe," reads the message, "Come to my house. We wish to listen to your preaching; everybody will be at my place to hear you. Come quick."

This is the beginning of a new movement. Who knows? We may soon have here a repetition of what happened at Hole River, last year. Let us pray for this intention.

BROKEN HEAD

The last of my missions is situated on the C.N.R. line, twenty miles south of Fort Alexander, and is called Broken Head. Here we have quite a few Christians and a very primitive church. This mission is easily reached and therefore visited every month. Our chapel of Broken Head is far too small, especially now that not only Catholics, but Protestants and pagans as well, attend our church. The last time I said Mass at this mission, half of the would-be assistants had to stay outside the church. Conversions have already begun. I baptized some young people on my two last visits. Some ten more are talking about learning our religion in view of being baptized. In fact, the future looks bright for Broken Head.

But here again it is more than time to have our little chapel enlarged. Already I have received from another generous lady of Ontario a gift that will enable me to begin the work this spring, as soon as possible. Here, as at Hole River, the building of the material temple will be followed by the erection of that spiritual temple the missionary hopes to offer to God. I have indeed great hopes for the future of our little church at Broken Head.

PART II

MISSIONS ATTENDED BY
FATHER JOSEPH CHAUMONT, O.M.I.

THE Oblate Fathers are still carrying out the work for which the Order of Mary Immaculate was established. They have not now, it is true, vast distances to cover on foot, dogteam or horseback, in the archdiocese of Winnipeg, but judging their efforts by the present standard of life and locomotion, their voyages of the present mark them all the more as men of intrepid faith and difficult of emulation. Amongst such we may undoubtedly count Father Joseph Chaumont, O.M.I. who has by this year consecrated 35 years of mission work to the Indians and the Metis, whom the average Catholic city-dweller does not know but who are supremely dearer to the missionary's heart because of their somewhat socially outcast condition of being. These missionaries are unfortunately of a retiring and modest nature, as retiring and as modest as the Indian whom civilization lodged in reserves of apparent ostracism. And so, one can but sketch a brief outline of their constant journeyings. For a fuller and wider canvas upon which to delineate their portrait, one would have to use other mahablikt than that which this or that Indian missionary will offer to the prospective inquirer of their workings. Following then is what we could find of the goings about of Father Chaumont:

WINNIPEGOSIS

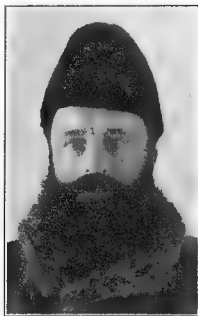
This mission received its ministrations from the Oblate Fathers resident at Camperville, of whom Father Adelard Chaumont O.M.I., brother to the present Father Joseph Chaumont O.M.I., was Superior, and the history of their mission reaches 35 years ago, to the year 1895. In 1904 Father Duffy, a secular, came to reside in Winnipegosis, and for two years served the forty Metis and French Can-

dian families living in the district. After him, Father Adelard Chaumont again took up the work and this went on till the year 1912 when Father Derome, now of Portage la Prairie, was appointed in charge. But Father Derome did not tarry there longer than a year when the vacancy was this time supplied by Father Joseph Chaumont O.M.I., with headquarters at the Sacred Heart rectory, Winnipeg. In the spring of 1913, Father Adelard Chaumont met his death at Dauphin, while en route to an Indian mission, and was buried at Camperville on the 10th of March 1913. Father Leonard O.M.I., was thereupon chosen as Superior at Camperville, and Winnipegosis fell again under his jurisdiction. This was in 1914 and it is the O.M.I., Fathers: de Grandpre and Camille Perrault who, as assistants, serve Winnipegosis till 1917, since when Father Joseph Chaumont O.M.I., says Mass there the first Sunday of each month.

The chapel at Winnipegosis was erstwhile occupied in part by a Catholic school, but, since the number of parishioners dwindled to ten, it was given up and the whole building used for Church purposes. Father Chaumont having room in the sacristy as his lodging quarters. The town counts about a thousand in population, the great Winnipegosis Lake giving them all bread and butter during the fishing season. Quite a few Ruthenian Catholics live here as also a few Polish families, who are served by two Sifton priests. The Poles use Father Chaumont's Church and the Ruthenians are building a cerkiew of their own.

VALLEY RIVER RESERVE

Father Decorby, O.M.I., was the first missionary here, and then came Father Brouillet O.M.I., from St. Philip's Mission House near Kamsack, Sask. On the 22nd of February 1916, Father Joseph Chaumont arrived at this mission for the first time, not knowing whither to turn from the Strevell Station. The Indians were not notified and so there was no one to guide him to these people who were still unbaptized pagans to a great extent at least. Father Chaumont turned then his steps to the first house in sight and there was told that a man,



Father Joseph Chaumont, O.M.I.

was constantly praying to his daughter, who died in the odor of sanctity, to send him a priest before he died. The savage told the priest to say his Mass first and after its celebration they proceeded to the wigwam-shack of the sick man. But no sooner did the missionary enter when all the savage bushmen, surrounding the man, dispersed from the room, so great a fear of the black robe overpowered them. Father Chaumont administered all the last rites of the Church and the poor Indian breathed his last, sending his soul to the happy hunting grounds of Jesus, where his daughter was awaiting him. Then the chief of the party demanded baptism at the hands of the missionary, and little by little, by dint of patience and perseverance,

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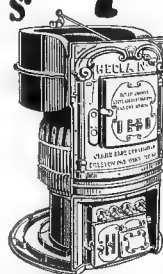


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Father Chaumont brought them all into the fold.

There are some twenty families here, and despite their poverty, they always manage to materially assist the priest. The little chapel on the hill was built by Father Decory, O.M.I., and two years ago, the writer had occasion to marvel at the manifestation of their warmhearted faith when Archbishop Sinnott arrived to confirm a goodly number of their children, Father Calmes O.M.I., preaching a stirring sermon in their Indian tongue. The mission lies south of Duck Mountain and not far from Roblin.

ELPHINSTONE AND OTHER MISSIONS

Elphinstone has no chapel and the 15 Indian families, divided into two bands, separated by about fifteen miles, have Mass at the home of one of the Metis in the district. At Rolling River there are 5 Indian families and two Metis. At Lizard Point six savages and their families are attended to. All these three missions are found close to the C.N.R. line running from Neepawa to Russell. There are also two of Father Chaumont's missions on Lake Manitoba, that of Dog Creek with twenty Indian families and 15 Metis and a day school. At Minnewakan 11 Metis families. Fisher River again is on Lake Winnipeg with 9 Indian families. Father Chaumont O.M.I., evidently spends his days travelling from one reserve into another, baptizing, preaching and anointing those ready to meet the Great Manitou above, and the same Great Manitou will reward him for bringing Him so many bronze-faced warriors into the Kingdom.

PART III

FATHER C. KERBRAT, O.M.I., PASTOR



SOME of the Nestor parishes of the Archdiocese, St. Laurent has been in its day a centre of progress and influence to which many living settlers can testify. It has been a centre of christianization, with a radius extending over many hundreds of miles of fertile territory, where domestic industries and the systematic organization of communities have been promoted, guided and assured by servants of the Catholic Church. It has been a centre from which, during the last seventy years, before Manitoba was even a postage stamp, province, works were done and establishments founded, which live to this day to bear fruit, with great promise that in the future their sphere of influence will be extended.

FIRST VISITS IN 1847

The Breton fishermen, who founded the mission, were well content to pitch their tents by the shore of Lake Manitoba, where fishing was excellent, and though it is not known when the first fishermen came, local history having perished with the loss of records in the fire of the rectory in 1897, it is beyond doubt that already in 1847 casual ministrations were tendered the Metis children of the Lake by itinerant missionaries, and, in reward, these same Metis would offer themselves as guides to the missionaries, so zealous to evangelize the Indians further north by the Swan Lake and that of Winnipegosis. About 1858, the missionaries became more impressed with the possibilities of the country around St. Laurent and among the visitors here were Fathers Thibault, Lantane, Gascon and McCarthy.

FIRST PASTOR AND FIRST SETTLERS

It was Father R. F. Simonet, O.M.I., who was the first designated pastor of St. Laurent. In an entry, on Christmas Day of 1864, he says that he has been visiting this mission for the past three years, and the first names mentioned in the register are those of Pierre Goulet and Marie Chaboyer. On the 16th of August of the same year, Archbishop Taché confirmed

forty persons, but the names are not entered. This would show that the population of the district was by far larger than what is elsewhere casually mentioned. Brother Mulvihill tells us that the modest hut which Father Simonet had provided for his religious work was situated two and a half miles from the present mission, but it was never completed. In 1865, a more convenient site was found about one half mile where the present Church stands. This was a cabin, thirty by eighteen feet, the walls standing only seven feet high with a thatched roof. The sacristy was of course a sloping dependency, and although there was a promise of permanency in these modest beginnings, a testimony to the far seeing eye of the missionary, incidents are not wanting to show that the work was carried on under most discouraging circumstances and with the greatest hardships to the priests.

MANY HARDSHIPS

Fish and cattle were the staple food all, and in times of plenty potatoes were a great relish, but, before they could be extensively cultivated, it was often necessary to go miles to get a supply, so that pemican and fish were really the standard food in winter, and often, the stores gave out in the bitter kind of weather. Then there was famine indeed in which all shared, priests, white settlers, Indians and animals alike. When deep snow covered the ground, the hungry cows would eat off the thatched roof of the chapel, and the dogs, deprived of their rations of fish, managed to steal the tallow candles which had to be used for the altar. Even water, was a scarcity when the ever-freezing ice had to be broken through several feet with the meagre tools of the missionary.

The missionary was not always an expert hunter and his canoe often upset while running after a wounded duck. We are told that a robin was once shot to make a stew for the missionary's evening meal and when one day Father Camper was drawing provisions with a pair of bullocks, he lost part of it in the mud and was so upset by his recalcitrant beasts that when in his sleep he would call out "whoa, whoa." In the hot summer mornings, Father Simonet often fired a smudge to free himself from the mosquitoes, while saying Mass.

The lodging was no better than the food, with but bare earth for a floor and a wooden bed to complete the furniture. A smoky stove served all purposes of heating and cooking. Later a moosekin bed tick was secured which rendered fine service for a good many years.

FATHER CAMPER

Father Simonet, in 1866, welcomed to his fisherman's hut Father Camper, who soon took charge of the mission and was to be its pastor for thirty-five long and fruitful years. The new missionary first signed the official register at the baptism of Sophie Chartrand. He found thirteen Christian families, all Metis, but ten years later St. Laurent boasted of thirty-two, with a school of 50 pupils gathered under Brother Mulvihill.

BROTHER MULVIHILL

Brother Mulvihill, known as Father Camper's right hand, labored with the intrepid missionary for forty-six years. Born in the south of Ireland, he entered his novitiate in 1865, and two years later was on his way to Canada, proceeding immediately to his duties at St. Laurent, where he opened a school When on the 10th of April, 1876, St. Laurent was canonically erected into a parish, the community was also organized and Brother Mulvihill was elected rector at 22 different elections, no one else standing a fighting chance as long as the Brother was in the running. He became an expert in municipal affairs, and fought the battle for his district so well that he even secured an amendment to the municipal act,

so that St. Laurent got its share of municipal improvements.

He rendered an even greater service in 1897 by collecting funds for the new church. This was a position of high responsibility, as he was forthwith despatched to Chicago, to collect funds with the smiling parting remark of Archbishop Langevin that there are many Mulvihills and many Fates in that metropolis. Brother Mulvihill remained for many months in the Windy City, where his family relations made the way clear for gathering a very substantial sum for the intended purpose, not only in Chicago and St. Paul but he also went to his own native Ireland.

In 1901-2, the Brother was also entrusted by the minister of the interior of Canada with a special mission in the interest of immigration. He made many speeches in Donegal, and elsewhere, but, as Father Camper had great need of him, he secured his recall from the government mission. Brother Mulvihill died in 1913, at the age of seventy-one, he being a wonderful career for a religious.

THE FRAME CHURCH OF 1872

In 1872, a new frame church on stone foundations was erected and this was largely the work of another religious who made the shingles for it and with but the rudest tools, adorned the interior with an altar which was found worthy of being preserved and is now in the Church at Vannes, Meurthe. Taché has given \$500.00 towards this Church building.

THE PRESENT CHURCH

By 1894 St. Laurent's population was estimated at 150 families and the village assumed new proportions. It was about this time that the Oblate Fathers undertook to renovate the place by laying out an extensive programme. The church, for which Brother Mulvihill made his collection, was begun on plans prepared by Brother de Byle, who remained three years at St. Laurent to supervise the execution of his plans. This imposing temple, for which the corner-stone was laid on June 29th, 1894, is 90 x 45 feet and is of cut granite and limestone. It rises to an imposing height with a fine facade, 60 cords of stone having been used in its construction. In fact, a regular building plant was evolved by the Fathers at St. Laurent. Father Perant, who succeeded Father Camper in 1901, proved to be a very skilled artisan, for he even made agricultural implements adapted for small farming after the French models. Brother de Byle had designed and carried out a fine Roman archway ceiling supported by noble walls, and Father Perant adorned the choir with one of the finest altars to be seen anywhere. The elegance and symmetry of the proportions are most arresting, while the adornments are elaborate. The color scheme is white, while the lower main panel has a fine bas relief in color, representing the Lord's Supper. There are statues of St. Ann, St. Anthony, St. Patrick; fine side altars dedicated to the Virgin and the Sacred Heart, a well adorned pulpit, a beautiful allegory of the Archangel and general decorations of a truly high keeping with the most prominent features of the interior. Twenty-five thousand dollars is a small sum at which to estimate the edifice, yet, all the work was done in St. Laurent and nearly all by the Fathers and Brothers themselves, who were the designers in every case.

STATUE OF THE IMMACULATE CONCEPTION

There is a very touching story connected with the presentation of this statue to the Church at St. Laurent. An authentic story, as told by Father Fourmond in the Annals of the Propagation of Faith for the year 1887, and repeated in the columns of the Northwest Review, under date of August 24th, of the same year, recounts the fact of Charles Nolin one-time mis-

ter of Agriculture in the Province of Manitoba, and a Canadian Metis, whose consumptive wife was deprived of her sight. Everything that could be done by the best medical skill was accomplished, but all was of no avail, and the attending physician abandoned the case as hopeless. In this extremity, the husband, buoyed up with hope, born of his simple but abiding faith, proceeded to the mission of St. Laurent where a party of Nuns belonging to the Order of Faithful Companions of Jesus, had just arrived from France. Procuring from the Rev. Mother a little vial of water from the grotto at Lourdes, with instructions as to its use, he returned home, and collecting his children around the couch of their dying mother, engaged in a Novena to the Immaculate Mother of God. Then a little child of tender years was given the water and told to apply it. It was done and immediately sight was restored to the blinded eyes. A second application and the enfeebled frame gave evidence of returning strength, the flush of health once more animated the faded cheek, and, in a few hours, the invalid of ten years arose from her bed, brought back to life and eight and strength by her husband's unflinching faith in the efficacy of prayer and the never failing intercession of Our Blessed Lady.

Today, a handsome and costly little statue of the Immaculate Virgin in the Church of St. Laurent, placed there at his own expense, testifies Charles Nolin's gratitude to Her and his unbounded faith in Her intercession.

THE CONVENT AND OTHER BUILDINGS

The Church is flanked by two fine edifices well worthy of it. On the right is the stone residence of the Oblate Fathers, 96 x 44 feet, a two storey building, with broad verandah and surrounded by shady groves which the Fathers have planted. Exceedingly well horticultured gardens make the whole site an ideal spot by the fair Manitoba Lake.

On the left, stands the school and Convent of the Franciscan Missionary Sisters, six of whom arrived from France on the 5th of September, 1897, and today, more than thirty years later, their number aggregates 25, composing both teaching and house staff. The good religious render signal service to the community. They teach the boys and girls of the parish, and in time of need, visit the sick of the vicinity. Both school and convent belong to the Nuns. The Convent was built in 1903 and the School, erected four years later, comprises four large classes and a dormitory for about forty boarders.

After Father Perant, Father August Kim succeeded him in 1903. Then came Fathers E. Lecocq, G. Bellmare with two Brothers, Legal and H. Huitrie. The present pastor is the Rev. P. C. Kerbrat, O.M.I., who has for an assistant the Rev. P. F. Etienne, O.M.I. The pastor in charge has no rectory but lives at the Oblate Novitiate.

PART IV

AN OBLATE OUTPOST ON THE WEST OF LAKE MANITOBA



EARLIER records of the foundation of Sandy Bay Residential School are not available, but it is known that Father J. A. Benaud spent his first seven years there, from 1899-1905, in the capacity of pastor. It may well be that Archbishop Langevin paid a pastoral visit to Sandy Bay, prior to July 11, 1906, but it is this latter visit which presumably figures as his first, because the Boarding School was built by the Oblates only in 1904, and at their own expense. Father Camper had just finished preaching a stirring retreat to the Indians, and the burden of his mission was preparation for the Sacrament of Confirmation, the Archbishop conferring it upon his arrival on 61 persons, adults mostly.

THE STAFF

Father G. Leonard, O.M.I., was Principal, having Fathers Fafard and Leclerc for assistant teachers along with a few Sisters, Daughters of the Cross, who had charge of the domestic and educational features of the establishment, while Father Chagnon, O.M.I., present Principal, was missionary to Indians dwelling in outlying points. The Ordinary of St. Boniface viewed with consternation the tepidity of the Indians so laxly careless in the practice of Church going, not even allowing their children to come for catechetical instruction to the Fathers, but he hoped at the same time that his Oblate brethren would bestir their best zeal towards ameliorating the helter-skelter spirituality of the callous buffalo hunters. With this in view he strongly urged upon them all to move the church a bit closer to the School, as this would facilitate the sacred ministry of the priests.

OTHER CONFIRMATIONS

Four years later, November 20th, 1910, again see Archbishop Langevin again on his way to Sandy Bay, doing the 35 miles from Westbourne in a wagon, and he was immediately pleased to see that his advice to move the Church closer to the School had been hearkened to. The Indians gave their White Chief a rousing welcome, and 33 persons were confirmed. Father Chagnon sang a solemn High Mass in the assistance of Fathers Camper and Leonard, and His Grace charged the families on the vigil of Pentecost, against being married before Protestant ministers, as according to the Ne Temere Decree, against excessive drinking and its consequent disorders and finally, against camping during the summer at Gladstone, in too close a proximity to the white people. The Archbishop was accompanied by Father Magnan, O.M.I.

In 1912, Father Leonard, O.M.I., was made Principal of the Camperville or Pine Creek Residential School, and Father Bousquet took over the Sandy Bay charge for a year, when Father Chagnon succeeded him in 1913. A year later, on the vigil of Pentecost, May 30th, 1914, Archbishop Langevin, a little more than a year before his death, came again to the Reserve, Mr. Davey, a Protestant, having motored him in from Westbourne. On the Feast itself, he confirmed 61 children, and five adults. There was, at the time, a new French Canadian colony shaping itself some twenty miles away and His Grace wished that it be given the name of Aubert, in memory of Father Casimir Aubert, O.M.I., an Oblate Superior who, in 1849, landed on the shore of the Red River together with young Brother Tache, O.M.I. Father Chagnon, the Principal, was put in charge of the new colony. His Grace warned that as the tendency is to further expel the Indians to other places of encampment, local Superiors should have sufficient foresight to establish parish units within comfortable distances from the Reserves, so that in case the Government deem it advisable to elect other Reserves for the Indians, the surrounding country have already fixed Churches when the Reserve land is parcelled out to the whites.

In 1916, 3rd of March, Father Charles Cahill, as the new Oblate Provincial, succeeding Father Magnan, O.M.I., visited Sandy Bay, and at his coming the Sisters of the Cross, who have been connected with the Sandy Bay School since its erection, have been replaced by six Sisters of St. Joseph, from Hyacinthe, Quebec. Fifty children of the School greeted him, the Provincial finding good order prevailing in every department. There were then 160 acres of land, south of the Reserve, acquired by the Oblates for the sum of \$1,100.00.

ARCHBISHOP SINNOTT

The Minute Book, where all episcopal entries of visitations are made,

speaks of Archbishop Sinnott coming to Sandy Bay on August 20th, 1918. This was the first official visit of His Grace since his enthronization at Winnipeg's Cathedral, but the time was not well chosen as all the adults were away harvesting, and the new White Prayer Chief confirmed but 16 children. The same Minutes, always entered personally by the visiting Ordinary, advise us of His Grace's journey to the Ebb and Flow Reserve, on July 13, 1921, where fifteen Metis children have a small chapel with an unfinished interior. Two days later, he is at Bluff Creek, Father Gauthier being the missionary. The Archbishop was greatly edified with the manifestation of faith, and as the fifteen families had not even a wayside chapel, where Mass could be said for them, he promised them a gift of \$500.00 towards erecting one as speedily as possible.

At Sandy Bay there were 22 confirmed on the 15th of July, 1921, and 90 on the 9th of March, 1926, when practically the whole congregation received Holy Communion from the hands of the Archbishop, who was accompanied on this journey by Father Calmes, O.M.I., and Father Stronski of Portage la Prairie. Father Gauthier, O.M.I., had then to his credit 13 years of service at Sandy Bay and other Indian missions.

A BISHOP ON A PASTORAL VISIT

On the 15th of March, 1928, Archbishop Sinnott was at Brebeuf, a lonely spot, commemorated by a chapel, and marking one of the landmarks of the martyr missionary, whose name it bears. With the Archbishop were the Oblate Fathers Chagnon and Calmes and it is with these two veterans in the Indian mission field, His Grace set out for Ebb and Flow Reserve to the south. They passed on the way the Lame Lake Reserve but as the Indians were to repair to the former rendezvous, the episcopal party did not tarry there long. At seven p.m., they were at Ebb and Flow, lodging immediately at the School-house, because of lack of other accommodation, and in this School-house they remained for two full days. The same evening the first spiritual exercise was held. Only some 43 persons attended as the Bishop was not expected to arrive till the day following. However, Father Calmes preached to them in Sautaux, sang a few hymns with them and recited the beads. Thirty of those attending came thereafter to confession.

BISHOP VISITS ALONE

During the day, Father Calmes gathered fifteen children and drilled them for hours in the Sautaux catechism, while His Grace went unaccompanied to visit all the Indian families in the district. Towards seven, in the evening, the Archbishop blessed the newly repaired chapel, whose exterior presents a rather pitiable spectacle. The walls sag for lack of a proper foundation, their bare surface crying for a bit of colored paint. The pews are crude beyond words, and the confessional is in a most rudimentary state.

But the Indians were glad to be near an Archbishop, and more than a hundred of them pressed around him after the blessing was over. Father Calmes had preached in Sautaux, and thereafter His Grace confirmed 18 candidates. The Indians sang very creditably, and the service being over, Father Calmes sat down in the confessional and 75 more came to the tribunal, some of whom, however, could go to His Grace who sat with his stole upon him willing to assist, in another part of the chapel. Father Chagnon, other companion of the Archbishop had gone in the meantime across the lake, seven miles away to administer the last rites to a dying French Catholic.

The following morning, all the Indians were present to receive Holy Communion from the Archbishop, the sixteen tardy ones arriving too late to approach the Holy Table.

Thus the visit to Ebb and Flow was an unexpected and unforeseen success, and though it could be noticed that the children did not know their prayers very well, the Bishop felt that the school-teacher who was slowly acquiring the Sautaux language, would be able to make up for this defect in time.

AT SANDY BAY

Forty miles separate Ebb and Flow from Sandy Bay. March weather is always threatening in the west and the journey was made through pelting snow and windswept frost. At high noon, the party found shelter in the house of John Roulette, where dinner was speedily prepared, even though Madame Roulette was ill in bed. Two Roulette girls, fourteen and seventeen years of age respectively, were not as yet confirmed and His Grace prevailed on them to repair the next morn to Sandy Bay for the reception of Confirmation. Two other Catholic families were also located in the vicinity, and here too the Archbishop strongly pleaded with the parents to send three of their children to receive their first Communion at the Reserve, as they appeared sufficiently prepared. One of these was a girl nineteen years of age, who appeared very pleased the next morn to have received Our Lord for the first time and the sacrament of Strength from the Archbishop.

GREAT FAITH SHOWN

At six o'clock, dusk and heavy snow mantling the Reserve buildings with a drab cloak of a last winter solstice, the Archbishop was made welcome at Sandy Bay. A demonstration was due to follow, but the Archbishop arrived well before time, and only a few Indians with the children and their Reverend Sisters approached to greet the Great Man of Prayer. In the evening, the Fathers heard confession and some 175 persons received Holy Communion the next morn. Father Chagnon sang the Mass, Father Calmes preached in Sautaux and His Grace addressed his Indians in English. The Church had not enough standing room and 46 persons were confirmed. The children sang Sautaux hymns, and Indian children sing well when prepared. Towards the close of the ceremony, a collection was taken up amongst the congregation for the Propagation of the Faith and as much as twenty-one dollars was collected, the Indians giving very generously despite their proverbial poverty. This demonstrates their esteem of the faith God assigned to give them. In the afternoon a reception was held to honor the Archbishop by the children of the Residential school and His Grace, on leaving, expressed a vivid admiration of all the things he saw and heard at the Indian outpost of Sandy Bay.

PART V

FATHER J. BRACHET, O.M.I., PASTOR

TO ONE unacquainted with the country, it appears hazardous to venture beyond the Dauphin-Winnipegosis line. The world further seems barred by a tangled bush and marshy fenland, and the village of Winnipegosis, with its 1000 population of fisherfolk, stands like the last possible backwoods of a hardy human habitation. Yet, 35 miles beyond, the bush suddenly parts to disclose a vista—a beautiful city church, recently destroyed by fire, a magnificent school, sprawling in somewhat lazy majesty by a northern lake and river. This is Camperville, named after a beloved missionary of the Northland. Here lives the Indian, the Half-breed fisherman and an odd pale-face farmer.

But 25 miles further north of here, died the first missionary in 1884, martyred in hatred of his black robe faith. A rustic cross bears the following inscription:

Here reposes Jean Edouard Darveau, Born at Quebec on the 17th of March 1816, Ordained priest on the 21st of February, 1841, Massacred on the 4th of June, 1844, on Lake Winnipegosis: First priest deceased in the diocese.

The remains of this holy priest who, so young, had left his country to fulfil a promise made while his mother was sick are now in the crypt of St. Boniface's Cathedral.

FIRST PRIESTS

Father Belcourt of Baie St. Paul was the first priest to visit the district of Camperville and Duck Bay. Many a time missionaries on their way north passed through Camperville, and an old man here well remembers that once he saved Bishop Tache's life in bringing provisions to him, while he was at a loss as to what to do on an island under the violence of a storm.

Father Camper, O.M.I., a 50 year veteran in missionary life, endowed with extraordinary zeal, every winter, during the coldest months, started from St. Laurent and visited lakes Manitoba and Winnipegosis, also Camperville and Duck Bay, pushing his way as far as Shoal River, the north end of Lake Winnipegosis. Every Indian and Half-breed remembers vividly the teachings of that great missionary, who often, walking on snow shoes, left drops of blood on his way. Small of stature, he had a powerful chest, which permitted him, under the flow of eloquence, to have his voice make the window panes tremble. Nobody could stand his gaze, while preaching; his eyes were at times like two balls of fire.

FIRST PASTOR WALKS FROM WINNIPEG

The first resident priest was Father Dupont, O.M.I., who had to walk all the way from Winnipeg, a distance of nearly 300 miles. This was in the year 1886. So meagre were the resources then, that he had to seek to work himself to provide for his food, while he was teaching in a little log house, having two or three pupils to help him in his different tasks, cooking specially.

FATHER CHAUMONT AND HIS CHURCH

In 1894, he was replaced by Father Adelard Chaumont, O.M.I., who, in 1899, built the present stone building for Indian wards. In 1910, he built the wonderful church, which stands as a credit to his unflinching will and able management. There is no stone that the poor Father has not touched, for after an early Mass, he used to go with oxen to fetch the necessary material, reciting very piously on the way his finger-worn breviary. There were then devoted lay brothers, who went off to the bush to cut the tallest and straightest trees they could find. Father Chaumont has been the missionary, who has best mastered the beautiful Indian language, called Sautaux. For many years he worked, hardly taking any food, until he died in Dauphin on his way to St. Boniface on the 10th of March, 1913, to the great regret of all the faithful, who wishing to have him repose in the cemetery among their relatives, took his body from the crypt of the Camperville church and laid it under a beautiful monument at Treaty time in 1929.

THE SCHOOL

Eighty-one pupils, boys and girls, are trained under the direction of the Oblate Fathers and the Oblate Sisters. These replaced the Benedictine Sisters, who themselves had taken the place of the devoted Franciscan Nuns. Presently, great changes and repairs are effected in the school, so as to bring into it all modern facilities.

KNOW GREGORIAN CHANT

Camperville, notwithstanding the circulation of a few cars in 1929, practically remains in the wilderness, and it is no small occasion of astonishment to strangers, who enter the

church, to notice that the services are carried on just as majestically as in city churches. Numerous pupils serve here with real Christian-like gravity.

Children mingle their sweet voices with the loud chant of old and abler choir men. All the parts of the plain chant are regularly sung. In fact, it would be hard to believe that one is only among Indians, such is the order and beauty in the observation of Catholic ceremonies. Still, the view of the



Father A. Chausmont, O.M.I.

many copper-colored faces, earnest in prayer, the hearing of strange languages, Sautaux and Cree, do make the visitor remember that he joins with the descendants of pagans, some of whom but lately contented themselves with but one wife.

Honour be to those many heroes who, through perils and continuous sufferings, brought such admirable results! May they help us to love God a little more ardently.

MISSIONS OF CAMPERVILLE

The present missionaries of Camperville do not confine their zeal within the school and the parish—parish which measures 25 miles in length—but they visit other missions, most of which have as centre an Indian reserve. They take care of all the Winnipegosis Lake. The Winnipegosis town alone is outside of their territory. They also go on Swan Lake, and on Manitoba Lake as far as Crane River.

The names of Missions are as follows: Swan Lake, Birch River Reserve, Shoal River, Water Hen, Crane River and Duck Bay. Lately churches have been built at Shoal River, Swan Lake, Crane River and Duck Bay, while the Water Hen church has been enlarged. The missionaries have to go through bush, rivers and lakes in order to reach those missions. They often expose their life in order to spread the Word of God to Indian Souls and Half-breeds, who are scattered here and there.

MANY CONVERSIONS

In two missions, Shoal River and Crane River, the one situated 90 or 120 miles from Camperville, the other, 85 miles in an opposite direction, many Protestant Indians have become Catholics. Shoal River has a minister of the Church of England teaching school at the same time. Still the missionary going only from time to time, is also able to effect there admirable conversions.

SAYS FATHER BRACHET, O.M.I.

"Through an experience of 12 years, I have found that 99 per cent of deaths among Indians and Half-breeds are examples of detachment and death-bed preparation. We may speak in a straightforward manner to an Indian about death. The priest is always asked in time to come and see the sick.

Although Indians travel far away for trapping and hunting, God always gives them the grace of being near the Church before they die.

"Another great lesson instilled by the first missionaries in the minds of those natives is mutual forgiveness before they approach the sacraments of Penance and Eucharist.

"I have seen men wait for weeks and months to see their neighbour, whom they had offended, in order to make up with him before receiving. When they shake hands to forget the past wrongs, they really mean to be friends, so unlike other Christians, who keep a grudge for years against their fellow parishioners.

"Charity, being the main virtue of christianity, may it be given to all to understand how important it is to imitate those humble Indians, who so well understand their religion!



Ruthenian Church, Yorkton, Sask.



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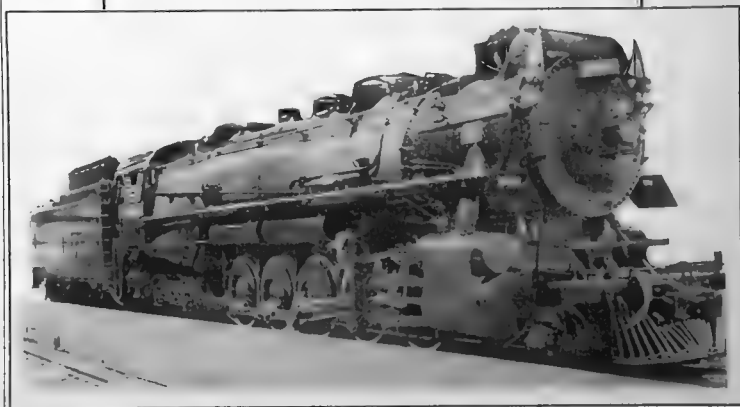
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A Nursery of Bishops

By REV. P. DUCHAUSSOIS, O.M.I.

IT WAS at poor Bethlehem, in the winter wild, that "the heaven-born Child, all meanly clad," was laid in the rude manger. Yet that Child was no other than "the Shepherd and Bishop of our souls" (1 Pet. ii 25). At Ile à la Crosse, a wild, and poor, and icy spot, far away from all refinement and comfort, we may consider that we see a nursery of Bishops. Ile à la Crosse, now included in the province of Saskatchewan, was in former times somewhere in the Wild West, or the North, or the Upper Country, a place where the Indians might be found, at least, in certain seasons of the year (near 110 long., 56 lat.). Yet four of the priests of Ile à la Crosse became distinguished Bishops in the Canadian Dominion. They were Mgr. Lafèche, Bishop of Trois Rivières, or Three Rivers; Mgr. Taché, first Archbishop of St. Boniface; Mgr. Grandin, first Bishop of St. Albert (now Edmonton); and Mgr. Farad, first Vicar-Apostolic of Athabasca-Mackenzie. To be well acquainted with these names is to know much of the history of the Church in the Canadian North-West.

Bishop Provencher, in response to the requests of Abbé Thibault, sent forward Abbé Lafèche and young Father Taché to those tribes of whose good dispositions

miles to the south, in order to baptize an old Cree chief, who was ill. A fortnight after his return, he fastened on the snow-shoes once more, and visited Reindeer Lake, a large body of water about 200 miles to the north-east. He reached that lake (Reindeer or Caribou) on Lady Day, March 25, 1847, and found there both Chippewans and Crees. He was the first priest to appear in the place, and he was very well received by many of those Indians. On June 13 he was back at Ile à la Crosse, where, along with his "angelic companion," as he called the elder priest, he continued his studies of the native languages, helped in catechizing the Indians, preparing a church, and making a little garden.

On August 20, 1847, Father Taché, with two Indians and a young half-breed, set out in a canoe for Lake Athabaska, 200 miles to the north. At La Loche Portage, he preached a mission to those adults whom Father Thibault had baptized. As he did not think himself master of the Montagnais language, he had each dis-

taken, and then we could have no good luck in the chase. The women were certainly very useful in drying the meat which we brought in. But the Blackrobe has spoken, and of course we must follow his instructions." We must remember that there was a taboo among the Dénés in regard of the reindeer's sinout. If a woman ate it, there was no chance of shooting another deer.

From the portage Father Taché continued his voyage northwards to Lake Athabaska, where, in a three weeks' mission, he baptized 194 persons, mostly Chippewans.

On October 5, 1847, he was once more at home at Ile à la Crosse, where the priests' hut was nearly finished, owing to the kindness of Mr. Mackenzie. It had been built of great logs and clay. The two priests set to work to make it almost storm-proof by filling the chinks with mud. "But the wind," said Father Taché, "was so displeased with our want of hospitality that it came roaring down the chimney, blinding us with smoke in the most revengeful fashion. We put up with this for a fortnight. Then, to escape being turned into smoked hams, we made another chimney. Poor as we are, we are in our own house, we are content with



Archbishop Taché, O.M.I., Second Metropolitan Ordinary of St. Boniface.



Bishop de Montaud, Founder of the Oblate Community



Archbishop Drouin, Superior-General of the Oblate Fathers

he had received so good a report. The two priests were to go as far west and north as they could. They left St. Boniface with the Bishop's blessing on July 8, 1846. By canoe and by barge they reached Ile à la Crosse on September 10. This Bethlehem of the North, as we may call it, was a central rendezvous for about 2,000 Montagnais and Cree Indians, who were accustomed to rove freely over a territory nearly as large as France. The priests made the place a religious centre, too, the first parish of the North-West, and they gave their little mission-station the name of St. John Baptist, Canada's patron saint. The obliging trader of the place, Mr. Roderick Mackenzie, gave them a room to live in until it would be possible to build something. They began to learn the Montagnais and Cree dialects from a blind Indian, who knew no French. The Sautaux, which they had studied together at the Red River, was of no service in their new abode. "Cree," said Father Taché, "is not a difficult language, but Montagnais, as regard pronunciation, is difficult beyond all that I could have thought it possible to imagine." "I am afraid," wrote Father Lafèche, "that the uvula will be dragged out by the roots, so extraordinary are the contortions which the tongue has to make."

At the approach of spring in 1847, before the melting of the snows, Father Taché went to Green Lake, about fifty

course translated by a very intelligent trapper, and a very good Christian man, Antoine Morin, whose translation gave full satisfaction to all the hearers. One of the instructions was on chastity, a virtue which Antoine assuredly had been practising—as the bourgeois had been speaking prose—without knowing its name. Father Taché was rather taken aback when he heard Antoine's repetition of this discourse. He feared he might have been preaching "over the heads of his audience," as a preacher sometimes will, whether young or old. Antoine said: "Our Father, the Blackrobe, tells us we must hold the summer chase also (*la chasse d'été*). Hunting in the winter is not enough, as we lazy Montagnais may imagine. But mind me now, my friends! This summer chase is very far from easy. To get near the caribou in the woods, much precaution is needed, for they hear us even a long way off. And then we must beware of the enemy, the *déshijéré*, who lies in wait for us in many a thicket. Run, whenever you see him. Moreover, the women must be kept at a distance. They must not any longer be allowed to come to the summer hunt, for fear they might eat the muzzles of the animals

our lot, and in our cabin we enjoy such peace and happiness as cannot always be found in the palaces of the great. Our only hardship is Abbé Lafèche's bad health, caused by continuous excessive labor. His old rheumatism has developed into painful swellings and sores."

The sufferer himself gaily wrote at a later date: "I am punished for remaining lazily at Ile à la Crosse all the summer. When God Almighty took away the chronic painful rheumatism, he left me the lameness as a reminder." In fact, Bishop Lafèche, even in his civilized home on the banks of the St. Lawrence, went limping all his days, "halted on his foot," like Jacob, who had wrestled with an angel (Gen. xxxii). In 1847, whilst the elder priest was failing, Father Taché was very vigorous. Very few could keep pace with him on snow-shoes, and he was perfectly at home in a canoe, even if "the rapids were near, and the daylight past."

The respective positions of Fathers Lafèche and Taché were not always the same. The time came when the intrepid voyager of 1847 was not able to leave his house at St. Boniface, whilst his brother Bishop was in sufficiently good health to cross continents and seas. There was also a time when Mgr. Lafèche, sound in body, had to endure most keen suffering of mind, and when Mgr. Taché hastened to his side

to comfort him, claiming the privilege of the infirmarian of old days at Ile à la Crosse.

His services as infirmarian were indeed sorely needed at Ile à la Crosse in the winter of 1847-48. But both sufferer and infirmarian were very happy in spite of all their crosses and discomforts.



Bishop Faraud, O.M.I., Second Vicar-Apostolic of Athabasca-Moosehide

In the summer of 1848 a distinguished Arctic explorer, naturalist, and author, was at Ile à la Crosse, on his way to the Farthest North. This was the Scottish Sir John Richardson, who afterwards wrote in his *Arctic Searching Expedition* (L. 104), "June 25, 1848.—The day being Sunday: our voyageurs went to Mass at the Roman Catholic chapel, distant about a mile from the fort. The mission was established in 1846 under the charge of Monsieur Laféche, who has been very successful in gaining the confidence of the Indians, and gathering a considerable number into the village round the church. In the course of the day I received a visit from Monsieur Laféche, and his colleague Monsieur Taché. They are both intelligent and well-informed men and devoted to the task of instructing the Indians."

In July, 1848, another visitor reached Ile à la Crosse, but he went to stay. It was Father Faraud, "plein de jeunesse de force, et de bon vouloir," wrote Father Taché, who was delighted to see an Oblate, once more. The two young priests made, Father Laféche their Religious Superior and a very happy community indeed were those three future Bishops. In their old age, they used to declare that those months of 1848-49 at Ile à la Crosse were the happiest times of their lives. After their religious duties, and the service of the Indians, they were ready to laugh, to sing, and to tell tales, ready to "skip and play," as if to the labor sound, like the proverbial lamb, never foreseeing that, in a true sense, they were "doomed to bleed" in the years that were before them. One song they never grew tired of singing—

—Father Laféche musically, Father Taché *assez bien*, Father Faraud *très mal*. It was, *Vive le Nord, et ses heureux habitants*. This was equally appropriate, whether the singers were washing up the tin porringers, or roasting fish, or trying to get their teeth into pemmican, or putting logs upon the fire. Their happy months from July, 1848—three being together, except whilst Father Taché paid another visit to Lake Athabasca—were suddenly ended by two letters brought from the Red River by the post of 1849. One, from Mgr. Provencher, called Abbé Laféche back to St. Boniface for "important affairs." The other, from Father Aubert, Superior of the nascent community of Oblates in the North-West, said to Fathers Taché and Faraud: "The Revolution in France may ruin the resources of the Propagation of the Faith. We may be obliged to abandon the work begun. At all events, you are not to go farther afield than Ile à la Crosse." The two Oblates were stunned and grieved. They knelt for awhile in the little recess where the Blessed Sacrament was reserved. Then they wrote the following reply: "Your letter afflicts us deeply, but does not discourage us. We know that you have the interests of our missions at heart, and for ourselves, we cannot bear the idea of

abandoning our numerous neophytes and catechumens. We hope it will always be possible for you to send us altar breads and altar wine. We want the consolation and strength of holy Mass, and we ask nothing whatever besides. The fish of the lake will suffice for our food; the skins of the wild animals for our clothing. For mercy's sake, do not call us back."

The two Oblates knew well on what "important" business their beloved and esteemed friend was wanted at St. Boniface. They would have congratulated him on being called to the episcopate, if they had not seen himself so saddened by his recall. He left Ile à la Crosse in June, 1849, and he never saw it again. There was much weeping at his departure. He had not labored for ungrateful souls.

In autumn, 1849, Father Faraud founded the mission of Lake Athabasca (Nativity Mission, Fort Chipewyan), of which Father Taché had made some beginning two years earlier. In the years 1849-51, Father Taché served Ile à la Crosse Mission all alone, and moved up and down the immense territory which he might have called his parish. Probably he continued to sing *Vive le Nord*, even though he had no one for chorus or for audience.

The summer of 1849, then, separated three friends, who never lived together again, either in log cabin or in episcopal



Father Duchesneau, O.M.I., a Missionary to the Redmen, in Eskimo Garb

palace. Their varied careers, in later times, as Bishops, planters of the Faith, were such that, in any impartial history of the Catholic Church in Canada, every one of the three must occupy a very large space. We are able to make note here of a few dates and landmarks, and no more.

Louis François Laféche (1818-98) was a college professor in Canada, and not yet a priest, when he hearkened to an appeal of Mgr. Provencher, and volunteered for the Red River Mission. Ordained in 1844, he set out on April 27, in the usual birch-bark canoe. He remained for twelve years in the Indian missions, in spite of bad health. Before going to Ile à la Crosse he worked among the Sautaux, in what is now Manitoba. When he was recalled to the Red River (as already mentioned), he found that the aged Bishop in St. Boniface had carried far forward the negotiations for his appointment as coadjutor. We know now that Bishop Provencher had kept this appointment in view from the beginning. He said to himself that this young priest would, after all, be over thirty when the time came for his consecration. And he was very priestly, talented, educated, and studious. He spoke English fairly well, and by 1848 he knew three Indian languages, and he was the first to make a Montagnais grammar. "Best of all," said the Bishop, "he is not aware of

his own qualifications." After consultation with the Archbishop of Quebec, formal application had been made to Rome in 1848, and the Bulls authorizing the consecration of Father Laféche, in due course, reached Quebec. But the poor Bishop elect was only afflicted, and he remonstrated. He said to the first Bishop of St. Boniface: "You want someone with better health and strength than your own. Several years of suffering have left me an invalid. You want a coadjutor able to visit in your place the distant Indian missions and camps. I am less able for such journeys than yourself. During my three years at Ile à la Crosse I had to remain at home, leaving all the travelling to Father Taché."

Mgr. Provencher had to yield. He kept his admired friend near himself at St. Boniface as Vicar General, who threw himself heart and soul into all the work for which he was able. In July, 1851, as he was accompanying the half-breeds in a buffalo hunt over the prairies, his son, sixty or seventy men were suddenly assailed by 2,000 Sioux in the neighborhood of Turtle Mountain (North Dakota). The chaplain directed the defence with such skill and bravery and religious spirit that the Sioux hastily withdrew after a two days' siege and attack, taking away many dead comrades. They had seen a figure in white (surplice), whom they thought a *Manitou* directing the deadly aim of his soldiers, and making them invulnerable by arrow or ball.

On June 7, 1853, Father Laféche closed the eyes of the venerable first Bishop of the North-West, who by this time had a coadjutor—far away on a missionary expedition. Father Laféche remained on at St. Boniface until 1856. He then returned to Canada, almost invalided, though only thirty-eight years of age. The milder and native air restored his health. He became a professor again, and afterwards Superior in his old college at Nicolet, then in the rather new diocese of Three Rivers (Trois Rivières). In 1861 the Bishop, Mgr. Cooke, placed the temporalities of the diocese in his charge, and in a few years more obtained his appointment as coadjutor. Father Laféche was consecrated Bishop in 1867, and he succeeded to the see of Trois Rivières in 1870. His coat of arms showed a canoe and an arrow, but the arrow meant his desire always to go straight to the point, as well as to him at error. In his glorious episcopate of thirty years, he showed himself an able administrator and an eloquent preacher, the Chrysostom of the Canadian Church. Multitudes went to hear his weekly sermons in his cathedral, when he was the fearless exponent of the Catholic truth on the public questions of the day. Perhaps as many went to see him as a picture of prayer in the sanctuary. His learning and his love of country were admired even by those that were without the pale. He was the



Bishop Durois, O.M.I., Second Ordinary of New Westminister

means of setting up several colleges in his diocese. He left after him half a dozen volumes of essays and pastoral letters. In the course of a pastoral visitation, when he was eighty years of age, he was unexpectedly called to his reward. On his death-bed, looking into eternity with the steady gaze with which he had faced

the world, he said, "How happy one is to be a believer, when death is nigh!" In truth, this great Bishop seemed to have brought from his life on the boundless plains, and under the canopy of heaven, and from his intercourse with the simple, untutored Indians, that sure and steadfast faith which is revealed unto little ones, but is hidden from "the wise and prudent."

Alexander Antoninus Taché (1823-94) was the missionary who did become the coadjutor and successor of the great pioneer, Mgr. Provencher. His friend, Father Laféche, recommended him, when himself saying *Nolo episcopari*. The friends of both have never said that Father Taché was the less brilliantly gifted of the two. It was impossible to praise one more than the other. The aged Bishop of St. Boniface soon began to think of Father Taché as the one to continue his own work, to take up his burden when he was gone. In 1849 he wrote: "Father Taché is very talented, but he is a mere boy." A little later he wrote again: "I really think he will be the more suitable. The other is rather forgetful. Father Taché has a very good head for business. And he is very talented. And he knows the country, the Indian languages, and the missions already established. And then the advantage of having the Oblates more closely bound to our missions. It is chiefly upon them that we must count for the evangelization of the North-West." Letters were written to the Holy See, and to the founder and Superior General of the Oblates, who had been Bishop of Marseilles for many years previous to this date. Father Taché's appointment was dated June 24, 1850, when he was just a month less than twenty-seven years of age. The Pope accepted the new name on the recommendation of the Canadian Bishops, without waiting for the opinion of the Bishop of Marseilles. The placing of an Oblate in that position of distress and difficulty, sending him on that forlorn hope, was the salvation of the missions of the North-West. Bishop de Mazenod had just listened to the most discouraging representations concerning the future of those missions. Someone (not known to us) had represented to him, probably in perfect good faith, that his spiritual sons in the North-West had been sent out to a hopeless and impossible task, sent to die of starvation, where their lives had been lost already of explorers, with all a Government's resources at their command, lives of experienced traders in the employment of one of the richest of companies. The Founder had been told that that utterly inhospitable and uninhabitable North country would simply be the grave of his nascent Religious Institute. Pondering these things with his councillors, Mgr. de Mazenod actually decided to withdraw the Oblates, few in number, who were then in the Canadian North-West. Just then came the (somehow delayed) letter of Mgr. Provencher, and the news

Father Taché was distressed by the news given him, but a letter from the Superior General which he found at St. Boniface desired him to come to Europe. Mgr. de Mazenod had reconsidered his first decision, and had come to look upon the Papal Act as an intervention of Providence binding the Oblates to the work begun in a very unpromising field. He wished to see the young Canadian Oblate, and to be his consecrator.

In 1865, Mgr. Taché, in his *Vingt Années de Missions dans le Nord-Ouest de l'Amérique*, told of his interview with the Bishop of Marseilles. The young Oblate priest spoke of his youth, and other shortcomings, or difficulties. "The Pope has spoken," said the founder, "his voice is the voice of God." "All my wish is to remain an Oblate," said the devoted disciple. "Most certainly," said Mgr. de Mazenod; "no one is more a Bishop than I am, and surely no one is more an Oblate; the plenitude of the priesthood is no hindrance to that perfection to which a Religious ought to aspire! You are not going to oblige me to write to the Pope that he must insist!" After tears on one side, and a paternal embrace on the other, the matter was concluded. Father Taché was to be all the more Oblate, being appointed the Religious Superior of his brethren. He was consecrated on November 23, 1851, in the Cathedral of Viviers, in the south-east of France, by Mgr. de Mazenod, one of the co-consecrators being the Bishop of Viviers, Mgr. Guibert, O.M.I., afterwards Cardinal Archbishop of Paris. The other Bishop was Mgr. Prince, a Canadian prelate who had made the voyage to Havre with Father Taché. The youthful Bishop visited Rome, and had two audiences of Pius IX. At the end of February, 1852, he sailed from Liverpool, where he found poverty-stricken Holy Cross parish, O.M.I., in its beginning.

A few weeks later, in company with Father Grollier and a young secular priest who was to become the immortal Blackrobe voyageur, Father Lacombe, he left Montreal, not in a birch-bark canoe, as in 1845, but in a steamer. Missing the canoes for Lake Superior and the Red River, the travellers went to Detroit, from which on May 24, 1852, the day on which the new line was opened, they took the train to Chicago. Thence, through the plains of Illinois and by the Mississippi, they reached St. Paul, Minnesota, on the 29th. From St. Paul, on horseback or in carts, they pushed forward—very literally—as far as Pembina and St. Boniface, reaching "home" at last on June 27, 1852, without being molested by the Sioux, who killed one traveller and wounded another soon after the missionary caravan had passed. At St. Boniface the Bishop and all the settlers were in great distress, because a flood, "equal to that of 1826," had carried away whole houses. But the coming of the coadjutor and two priests brought joy to the heart of the aged Bishop. From that date (1852 to 1894) lasted the episcopal career of Mgr. Taché, a career very laborious and fruitful, and full of trials.

When the nineteenth century pioneer of the North-West Missions, Mgr. Provencher, asked for and secured the appointment of Bishop Taché, he put his hand to a work which, in a purely spiritual view, may quite appropriately be compared with that of Pope St. Gregory, who sent out St. Augustine to Canterbury at a time "when barbarians occupied the earth, when pestilence, famine, and war, had ravaged far and near." It is not meant to compare the Red Indians with European races, which were to have a future. But it does not appear that St. Augustine, or St. Remi, in baptizing Saxon or Sienamber, had any longer views than the Oblate who poured the waters of regeneration over the head of the Yellow-knife or Hare-skin. The intention in all the cases was the same—to bring these "pagans within the Church's pale," and to make them sharers in the gospel of God's grace. In

deed, St. Gregory sent out his Benedictine missionaries "when all things were now failing," as Cardinal Newman says, and "in what he argued were the last moments of the world."

The appointment of an Oblate of Mary Immaculate as Bishop for what was civilly called Rupert's Land, or the Hudson



Bishop Jousard, O.M.I., First Vice-Apostolic of Ground or Ashabaka-Mackenzie

Bay territories, and the acceptance of that unforeseen Papal appointment as a manifestation of the Divine Will, meant a continuous supply of priests to a land wild and lone, where much hardship had to be endured day after day and year after year. This continuity was precisely the need of the time, but most difficult to make sure. Mgr. Provencher, on November 19, 1852, writing to Mgr. de Mazenod in praise of his coadjutor, after playful reference to his delayed letter to the Superior General, said: "I have only four secular priests, and the Canadian Bishops have not priests enough for themselves. Suffer your sons to be the cultivators of this part of the Lord's vineyard. Assuredly, it is not ground easy to keep and to dress. But there are hardships in all missionary countries—cold, heat, hunger, prisons, and death. The important thing is that there is as straight a road to heaven from here, as from any place under the sun."

Bishop Taché was specially fitted for the role which he filled as chief leader of the apostles of the North-West. His father, Charles Taché, belonged to one of the oldest Canadian families, his paternal grandfather having come from Guéneau in 1739. The grandmother of Charles Taché was the granddaughter of Joliette (the discoverer with Father Marquette of the Mississippi in 1673), and connected with Louis Hébert (the Paris apothecary who was "the first to raise a golden harvest" in the fields of New France), and others of the earliest colonists. Charles Taché (the Bishop's father), born in 1785, was a captain under de Salaberry in the American War, 1812-16. A younger brother of Charles, and the godfather of the Bishop, was Sir Etienne Pascal Taché (1795-1865), one of the "Fathers of Confederation" with Sir John Macdonald. Sir Etienne served as an ensign in the war of 1812. He was Deputy Adjutant-General of the Canadian Militia in 1846, and A.D.C. to the Queen in 1860. He became Prime Minister of Canada in 1856, and again in 1864, Sir John Macdonald being Attorney-General and leader of the Lower House on both occasions. Sir Etienne Taché was called the Sir Roger de Coverley of Canada, and the phrasing of the compliment shows that it was paid to this devoted Catholic of French origin by men of another race and religion. Like Sir Etienne, the Bishop's own eldest brother was also a distinguished Parliamentarian. The Bishop's mother, Louise Henriette de la Broquerie, was a descendant of Pierre Boucher de Boucherville, who reached Canada, aged thirteen, in 1635. Pierre, of whom Father Lalande, S.J., has written much in *Une Vieille Seigneurie, Boucherville*, was a brave soldier, saved the colony from an Iroquois invasion in 1651, was ennobled by Louis XIV, was Governor of Trois Rivières for many years, built himself the manor-house of Boucherville (still standing), and died



Bishop Buno, O.M.I., First Titular of the Yukon

of Pope Pius IX's actual nomination of Father Taché as Bishop. From his centre at Ile à la Croix, Father Taché was visiting scattered camps at Déné and Cree, when letters reached him, in February, 1851, calling him to St. Boniface. The Bishop had sent for him, and his Religious Superior had written in the same sense.

there in 1717, leaving about one hundred grandchildren, including seven priests and thirteen nuns. A great grandson of this Pierre was de la Vérandrye (wounded at Malplaquet), the discoverer (1731-34) of the Canadian North-West from Lake Superior to the Rocky Mountains (the Red River, the Saskatchewan, and the



Bishop D'Hermance, O.M.I., Priest Ordinary of New Westminster

Upper Missouri). Among the many near relations of the Boucher de la Broquerie family, and therefore of Madame Taché, was the Venerable Mother d'Youville, the foundress of the Grey Nuns (1701-71). The Bishop's mother, Madame Taché, was richly gifted by nature and by grace. Alexander was the third of the five children, of whom she was left (in 1826) the widowed mother at the age of twenty-eight. He was born on July 23, 1823, and was baptized the same day in St. Patrick's Church, Rivière du Loup (Fraserville). His birthplace and Boucherville, where he spent many of his early years, are on the banks of the St. Lawrence. The manor of Boucherville was full of memories of the Venerable Margaret Bourgeois (a foundress) and of the illustrious Father Marquette, S.J., as well as of Madame Taché's own ancestors.

In 1833 Alexander entered the Catholic college of the town of St. Hyacinthe. For his theological studies he went in 1841 to the Grand Seminary of Montreal. Two months after his entrance there—viz. (as he himself used to tell in after years), on the feast of St. Francis Xavier, December 3, 1841—when going with his fellow-seminarists to the cathedral, he saw at the Bishop's house Fathers Honorat and Temon, O.M.I., who had arrived, with two other Fathers and two lay Brothers, from France the day before. Their appearance and the cross they wore made an impression on him. He thought of joining them. He met with difficulties, but not from his pious mother. He became an Oblate novice in 1844. During a grave illness of his mother, and while he prayed fervently for her recovery, he made (as far as might be) a promise to God to devote himself to those North-West missions of which he had often thought, on account of Father Marquette and his own blood relations, de la Vérandryes. He was allowed to volunteer for those missions, and he set out with Father Aubert in 1845. He was only a subdeacon then. He had received the tonsure from Bishop Powers of Toronto, and orders from Bishop Bourget of Montreal. He was only a novice, but the canonical rule about noviceship for a full year in the same house was not so strict in those days as it is these. After his sixty-two days' journey to St. Boniface he was old enough to be ordained deacon. In a few weeks more, on October 12, 1845, by dispensation he was ordained priest, being twenty-two years and two months old. Before his first Mass he made his "Oblation" the first religious profession in the Upper Country, the Canadian hinterland. The great old Bishop, the veteran Mgr. Provencher, at first thought this assistant, sent to him, far too young. And, indeed, Brother Taché looked much younger still than he really was. But, in a few weeks after his arrival, the Bishop was writing

to Canada, "Send me as many Tachés and Lafèches as ever you can."

We have called the youthful Canadian Bishop specially fitted for the great role which he had to fill in the West. He was fitted personally as well as by devout and training. Two short passages written by himself may be quoted to show what manner of man he was. When in 1845 he said what he thought an eternal farewell to his mother and to Canada itself, and when he reached the Height of Land from which the rivers run down towards the east, he told the world afterwards how, "as I sat by the brink, some tears mingled with the waters, and I comforted my sad heart with the notion that in due course they would wash against the banks of the St. Lawrence, where a beloved mother was praying that her son might become a worthy missionary priest." At a much later date this truly worthy missionary wrote one of his last letters, on the occasion of the golden jubilee of his old friend, Mgr. Lafèche, to the friend, he said, whom everyone loved, but whom he claimed the privilege of loving more than all others. To him he said: "The hand which traces these lines is the same which, during many months, used to dress your sores, and try to lessen your pains. The heart which dictates them is the same which, these fifty years, has thanked God for having known you, having lived by your side, in admiration of your most priestly life. You were my master and model in our missionary career together." A month after this letter was written the Bishop of Three Rivers was at St. Boniface to pronounce, with tears, the funeral oration of his friend of Ile à la Crose.

In the *Dictionary of National Biography*, Mgr. Taché is said to have been "a brilliant scholar and an eloquent preacher." His gifts from God included a very retentive memory, along with a love of study, a sound and calm judgement, a quick insight into the real merits of any case which came before him, and (as Mgr. Provencher had noticed in the very beginning) a practical capacity for the details of business. With these gifts went a wonderful tenderness of heart—under perfect control, even when it made him suffer—a most lively faith, a love of God, and God's glory, and men's salvation, which made it impossible for him to seek wealth or rank, earthly happiness or home, or any worldly good.

His "scholarship" and his "eloquence" were made manifest by his writings and his sermons. He was able to enlighten and to move. He wrote to make his adopted country known, with its missionary needs, and also to defend his flock. He preached to bring home to the Catholics of the civilized world their own blessings, and to beseech them to help in bringing the same blessings within the reach of those who seemed most to need them. Judge Dubuc (of the Manitoba Supreme Court) used to tell how, in Montreal in 1861, he had heard the youthful Bishop, beginning with *Transivimus per ignem et aquam*, tell of the burning of his poor Cathedral, and the ruin of St. Boniface by a flood. The preacher's eloquent language, his voice, his manner, electrified the audience, and conquered all hearts, said the Judge.

So equipped, as history describes him, the young Canadian Bishop in 1852 set out upon his task of evangelizing many nations of the native races and great numbers of *métis* settlers. Ideal missionary as he was, taking the largest Catholic views, he might justly have said, like his saintly consecrator, "No one is more a Bishop than I am, and no one is more an Oblate." His Oblate Cross he kept with loving care, even whilst wearing the Bishop's Pectoral Cross. On the usual solemn occasions he publicly renewed his vows with his brethren. Like Solomon, he placed by his side, in honor, the mother to whom he owed his throne. The Oblate Cross, which he pressed to his dying lips, is now an inspiration to missionary zeal in the juniorate which his successor was

able to set up at St. Boniface, along with a diocesan seminary.

The devoted Oblate Bishop, Mgr. Taché, was the saviour of the missions of the North-West, first of all because of his appointment, contrary to his own wishes, and still more by his willing and self-sacrificing efforts during more than forty years. He began with a very small missionary staff, and in a mostly pagan land, and amid distress and difficulty of every kind. Long before the end he saw a fairly well organized and equipped ecclesiastical province.

We have said that the newly consecrated coadjutor returned home to Bishop Provencher on June 27, 1852. He was in haste to go into the North, where he was much needed. Mgr. Provencher, blessing him as requested, when he set out for Ile à la Crose on July 8, said: "Remain in the North until the new missionaries know the languages and the ways of the country; you will be most wanted there; stay on, even if I take it into my head to die! We shall meet in heaven."

To stay in the Northern missions was precisely what Bishop Taché himself also thought to be his duty. His presence was much wanted there. The successive departures of Fathers Lafèche, Farand and Taché had been a misfortune, from the spiritual point of view, for the settlement of Ile à la Crose. Two young Oblate Fathers, who had been sent there, could not speak the Chippewyan language, and were slow in learning it, and therefore were not up to the mark of the Indian standard of intelligence. The young Bishop, the new Chief of Prayer, arrived at Ile à la Crose, with Father Grollier, in the night of September 10-11, 1852. In the North, then, he remained for long, travelling by day and by night, on snow-shoes or in canoe, and making himself all to all, if so he might gain many to the knowledge and practice of the Christian religion. His task was heavy. In the North country there were whites, half-breeds and Indians. The whites were, in common parlance, English and French, though those of English speech came mostly from the Scottish Highlands and the Orkneys. All these, and their descendants, were almost strangers to the Catholic religion, the "French," of course, because they had hardly begun to see a priest, and had no schools. In the eighteen-fifties, there may have been three or four thousand Europeans in what was called indifferently the North or North-West. The half-breeds may have been over 14,000. The purely native races were in twenty different tribes or nations, belonging to four larger groups or families—viz., the Algonquins (Saulteux, Maskagones, and Crees), Assiniboines (Sioux in U.S.A.), Blackfeet (Sarcees, Piegiens, Bloods), and the Chippewyans or Montagnais, who have many subdivisions. The Eskimos are by some called a fifth Indian family. By others they are counted separately from the Indians. There may have been 50,000



Bishop Bruneau, O.M.I., Vicar-Apostolic of Manitoba

or 60,000 persons of all these native races in the Canadian North-West seventy years ago.

Among these, Bishop Taché and some newly arrived Oblates, and a few other priests, pursued their labors with zeal, whilst the great old pioneer Bishop at St. Boniface was calmly chanting his

Nunc Dimittis. He was willing indeed to be dismissed in peace, after thirty-five years of toil and trouble. He had in his diocese (immense, no doubt), along with four secular priests, eight Oblates and two Brothers; he had a community of nuns at St. Boniface, and the beginning of another such community in another settlement, about twenty miles distant. He had also a classical school, which in later years the Jesuit Fathers accepted from Mgr. Taché as the College of St. Boniface. Above all, he had the assurance that his own work, so well begun, would not be checked or changed by a new Bishop, or by delay in finding one. Mgr. Provancher finished his apostolic career by a holy death on June 7, 1853. Even when the news reached Mgr. Taché in July at Ile à la Crosse he continued at his task of consolidating the Northern Missions. But he wrote from La Loche River on July 22, 1853, both in private lessons, and in a report published in the *Annals of the Propagation of the Faith*, a glowing panegyric of the first Bishop of St. Boniface. The barges which had brought the summer mail, and the news of the Bishop's death, went on towards Lake Athabasca the same night, and Bishop Taché went with them, at 4 a.m., July 19, 1853.

It was on one of his many journeys during his continued absence from St. Boniface that he ran a risk which tells a great deal. He was travelling on snowshoes, with young Father Végreville, whom the founder had sent for from France. Late in the day the Bishop, who had eaten nothing since his fish breakfast, fainted and fell in the snow. He recovered, and again went on. They were within a few miles of their destination. Marching with difficulty and perspiring, the Bishop fainted a second time. Recovering once more, he told Father Végreville that if he fainted a third time, his companion must scoop a hole in the snow, leave him there, go on in all haste to the mission, and send out the dog-sled. This was what had to be done, as the only way of saving the Bishop's life. The perspiration freezing on the body of the "buried" Bishop brought him back to consciousness out of his third fainting fit. He got up, in order to preserve some vital heat by marching as steadily as he could. He was really ready to drop again when he saw afar off the sled coming in all haste to his rescue.

The nature of the many journeys of this missionary Bishop, and of his companions, may be partially understood from the fact that in one such expedition he spent sixty-three nights in the open air. In that same year (1853-54) of which we are speaking, the youthful Father Grollier, beginning his ten years' "martyrdom of the cold," lost his way on the shores of Lake Athabasca, and was without food for five days. When found, he was not merely exhausted physically; he was really



Mgr. Clut, O.M.I., Third Vicar-Apostolic of Athabasca-Mackenzie

out of his mind as well, and so remained for a week.

In March, 1854, Bishop Taché had come south again as far as Fort Pitt (on the Saskatchewan River, somewhat near the modern Lloydminster). He was greatly distressed to find how prevalent among the Indians visiting that post were drunkenness, immorality, robbery, and murder,

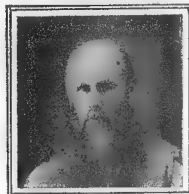
some Palefaces were selling "fire-water" to the Indians, whilst others tried to teach them religion. The Bishop next visited the Fort of the Prairies, now Edmonton, where Father Lacombe met him. Both were hospitably entertained by Mr. Rowand, the chief factor. There was a week's mission, during which, on Lady Day, March 25, 1854, the Bishop confirmed seventeen persons. The persons, the souls, were what he always went out to seek. He had not cared, he wrote, to notice the great herds of buffaloes, which they saw every day of the six days which it took to cross the prairies from Fort Pitt to Edmonton. The buffaloes had trodden the snow quite hard; but the Bishop was thinking of other herds—the poor Indians, "sheep without a shepherd, when the snow shuts out the sky."

From Edmonton, the Bishop went, by dog-sled, a long day's journey farther westward, to Lake St. Anne, already mentioned. There he found another new missionary, Father Rémas, who was to devote many long years to the North-West. The new priest wept with joy to meet his Bishop in such a place and the new Bishop wept in sympathy!

The Bishop spent three weeks at Lake St. Anne, including Holy Week, preaching, catechizing, and hearing confessions every day. He baptized twenty-two adults, and confirmed ninety-eight persons. On Monday, April 17, 1854, he started on horseback, with Father Lacombe and Father Rémas, for Lake La Biche. Twelve hours' riding brought them to Edmonton again, where they were welcomed once more by Mr. Rowand, and by the Catholic men of the fort. The Bishop continued his journey on the Wednesday, Mr. Rowand getting a salute fired in his honor, and Father Lacombe accompanying him for a few hours on the road. The travellers had almost to swim their horses through the river issuing from Lake St. Anne, and they had to ride through primeval forests which had been devastated by many forest fires. The tree stumps were often stumbling-blocks in the literal sense, and the branches caused many a tear in the garments, and more than a tear in the eyes. Two days were spent with some Indians met upon that trail. The journey lasted six days, during which there were three days and nights of continual down-pours of rain. At last, on April 26, the travellers reached at Lake La Biche the mission of our Lady of Victories. The little house there (which Father Rémas had already occupied for a time) was 12 feet long and broad, and 6 feet high. This was now the Bishop's palace, and his only chair of state was the trunk of a tree. There were many Indians at La Biche. They had come from all parts, and were well disposed. As Father Rémas was only learning the language, the Bishop heard nearly all the confessions himself. He admitted several to their first Communion, and he confirmed sixteen persons. He was very anxious to have a little church at La Biche, and he saw the possibility of providing it. In another country the Bishop in such a case would lay the foundation stone. Mgr. Taché cut down with his own hands the first tree to be used in the erection of the log church. On May 8, 1854, he left Father Rémas all alone in his hut, among people to whose language he was still a comparative stranger. The Beaver or Castor River runs east and north from La Biche to Ile à la Crosse, and it had a strong and deep current in May, after the melting of the snows, so that the Bishop's canoe was taken along safely and swiftly, and in the morning of May 16, after breaking a passage through the ice still clinging to the banks, he landed at Ile à la Crosse, to be welcomed by Fathers Tissot and Végreville and Brother Dubé, and a great number of Catholics. He had been seventy-nine days absent from that central mission, which we have called a nursery of Bishops. Mgr. Taché said a Mass of thanksgiving on the morning of his arrival at that

mission-house of St. John Baptist. During his new stay there his poor flock gave him great consolation, as he told Mgr. de Mazenod in one of the many letters in which he begged for more priests.

At the end of May, 1854, Fathers Tissot and Végreville went away on visits to different missions, which took all their



Mgr. Turquetil, O.M.I., Vicar-Apostolic of Hudson's Bay Territory

time during the rest of the summer. The Bishop, left alone, besides all his ordinary duties, took up the burden of building a church. The materials had been prepared during the winter. The Bishop was able to write to his mother on July 19, 1854, that the church was nearly finished, "not the eighth wonder of the world, but the first and foremost wonder of Ile à la Crosse."

When Fathers Tissot and Végreville returned, the Bishop with them devoted the month of September to a mission preached to the many Indians of the neighborhood, and he prepared to go to St. Boniface to take formal possession of his see, and to bless and encourage his people and his fellow-laborers there. As the season was advancing he left before the close of the mission—viz., on September 26, 1854. He was accompanied by two Indians, and he hoped that, with their assistance in his voyage over rivers and lakes, he would reach St. Boniface by All Saints' Day. This particular journey was the most trying this missionary traveller ever experienced. The cold was intense. The food was insufficient, as if depended in a measure upon the chances of the chase. Before the end of the journey the Indians went astray upon a lake which was new to them, and the Bishop nearly died of hunger. By a wonderful providence he saw a distant canoe to which he was able to signal. The Indian women in the boat were so frightened to see a strange figure where no human being was supposed to be, that they cried out, "Windigo (the Man-eater)!" But the family and friends were Christian half-breeds, and they soon recognized the Bishop, came to land, and knelt for his blessing. He himself was more moved than they by such a rescue. He got something to eat from his new-found friends, who also supplied the Bishop's canoe with provisions, and instructed his men how to continue the journey. It is plain that poverty was the cause of the hunger, and of the delay. If the Bishop had not thought himself obliged to be very sparing he would have taken a better supply of provisions, and he would have engaged new men before his first two came into a region where they had not been before.

The second Bishop of St. Boniface reached his cathedral on Friday, November 3, 1854, and, kneeling there, he "offered to God his desire to serve him, and he prayed that that desire might be made efficient." On Sunday, November 5, 1854, he took possession of his see, formally and solemnly, in the presence of his flock, and of Abbé Lafêche, three Oblate Fathers, and Brother Bows.

At the Red River, Bishop Taché was in the least backward part of his great and growing diocese. Continuing the negotiations of his predecessor, he had succeeded in bringing to St. Boniface three Brothers of the Christian schools,

who stayed in the Bishop's own house, a part of which was their schoolroom. Bishop Provencher himself had taught children there in earlier times. The school or college of St Boniface was afterwards taught for some years by Oblate Fathers, and again by one who is now Mgr Chénier, V.G., Winnipeg, and at last, in 1885 Archbishop Taché obtained the services of the Jesuit Fathers for the now well-known College of St Boniface.

Between November, 1854, and June, 1855, Mgr Taché remained at St Boniface, immersed in affairs, and in his various duties, and in many trials to his patience and faith. Some new parishes began to be formed in Assinibouia, now Manitoba. The annual retreat for Bishop and priests took place. Repeated efforts were made to find more priests, and to encourage those who were faint-hearted. By a great effort, and with the assistance of Mgr Bourget, the convent of St Boniface was saved from the fate with which some Canadian diocesan regulations threatened it. The first part of the college building was begun, 60 by 34 feet. The arrangement, already mentioned, for making Lake La Biche, near (on the modern map) Athabaska Landing in Alberta, the centre for supplying more cheaply the needs of the Northern missions was planned and carried out. All through his life Mgr Taché interested himself personally in providing and forwarding the necessities of life to the dependent distant missions.

The number of inhabitants in St Boniface about 1855 was over 1,000. There was no Winnipeg then at the other side of the river, only Fort Garry. The Bishop in 1855 visited all his parishioners. He came to know them all personally even the poorest, men, women and children, Canadians, half breeds, and Indians. He was interested in all their affairs, temporal as well as spiritual. Stories of his real, his self sacrifice, his sufferings, are not wanting, and Dom Benoit has left some of them on record.

The zealous young Bishop made converts, established a temperance society, and a confraternity of the Blessed Sacrament. Many a time did he in person bring poor little ragged children to the devoted Grey Nuns to be brought up in their orphanage. For a quarter of a century the Bishop and his guests at table—Fathers and Brothers—had no sugar in their tea, except on feast days.

Pembina and St Joseph were still served from the Red River in 1855, although south of the Canadian border, and in the diocese of St Paul. At the request of Bishop Crétin, Mgr Taché visited both places early in May, being therefore absent for a week from St Boniface. On June 5 he set out on a much longer journey, returning to those Northern Missions, which demanded so much care and development. He took with him Father Grandin (the future Bishop), who was destined for Lake Athabaska, and Brother Bowes, who was to become a great builder. There were many tears shed over the Bishop's departure, and he could not help feeling sad himself. By way of the Red River, Lake Winnipeg (making a stop at Nevers House), the Saskatchewan, and the English or Churchill River, the travellers reached Ile à la Crosse in six weeks viz., on July 16, 1855. Paddling one's own canoe is supposed to be pleasant enough, but Father Grandin was surprised on this voyage to see in how much manual labor the Bishop took part. In one place he was met portaging his bed and when Father Grandin offered to relieve him, he said "You want to take my mitre!" The bed was carried on his head. By the end of July the little church was ready to be dedicated. But the house in which the Bishop and others spent the autumn and winter was the old one, and extremely poor. The bark of trees and mud formed the roof of the house, and of the old chapel. In September October, Ile à la Crosse became "quite a village," so many Indians had come from distances of 50, 100 or

150 miles. The Bishop and Father Végreville preached a mission, which gave them great consolation. Their poor Indians were a truly Christian folk, praying with manifest piety, and singing with much fervor hymns in honor of the true God, whom none of them knew ten years before. In October, 1855, the members of one, but not the last, of the expeditions in search of Sir John Franklin passed through Ile à la Crosse, on their return from the Farthest North. Bishop Taché had for long been convinced that the gallant explorer had perished. This expedition under Mr Stewart of Quebec—had found some objects which confirmed that view.

At Christmas, 1855, "the Great Chief of Prayer" had the happiness of seeing a great many Indians from all parts, who assembled to hear the midnight Mass, and to receive holy Communion. Some of them had been walking for five days in a season of intense cold. Never could there have been better reason to sing

"Peuple debout, chante ta délivrance!
Noël! Noël! voût le Rédempteur!"

Not the Indians alone kept that Christmas well. The chief officer of the Company's fort was a Catholic Canadian. He and all the men under him received Holy Communion at the midnight Mass. The Bishop, who knew many a fort, declared the event was a prodigy. He was all in joy over the piety of the people—some representatives of the civilization of the Old World and the New, and many members of several distinct Indian nations—the majestic calm of a boundless forest, in the silent night, under a sky of countless bodies of light, messages of cheer from the same heaven whose honor was intended by the little lights and decorations of the poor altar in that remote wilderness. The Bishop, himself deeply moved, saw many an eye in tears as he unfolded the Gospel story of love and forgiveness, and of the ever ancient beauty, which to those hearers in particular was so very new.

The month of May was something like Christmas, and on that occasion the Bishop took a census of the population of Ile à la Crosse, since he was about to pass farther on. There were half a dozen Canadians, all Catholics, five Protestants, whose nationality is not given (probably the family in charge of the fort), 650 Indians (of two tribes), of whom 150 were still pagan, and 80 half breeds, of whom only one was a pagan. A few years later Mgr Taché wrote "I have spent ten years of my life at Ile à la Crosse. I was well acquainted with the 700 Christians whom I left there, and with those who died during my time amongst them. Those poor Indians had their faults certainly. But when I consider that they were not yet under any organized system of law and order, and that their lives were governed only by the religious ideas with which we had inspired them, I say that their virtues were wonderful. In ten years, there were only five illegitimate births among those people lately rescued from polygamy, and from a state of fallen nature in which nothing was thought a crime. In the same ten years there had been no robbery of consequence, and there had not been even one murder." At the end of May 1856, Mgr Taché had been eleven months working in that central mission of Ile à la Crosse. He was one of those Bishops who do not say, "Forward," but always, "Come on." He realized also that canonical stations are not prescribed *pro forma*, but are an important help in stirring up and maintaining religious dispositions in the flock. He set out, therefore, on May 26, 1856, on an expedition to various mission-stations which he took, in two months. He was the first Bishop who went so far north as Lake Athabaska. He noted the total number of baptisms registered in seven missions—5,137.

Returning from Lake Athabaska to Ile à la Crosse, he made a very short stay there, and was back at St Boniface on August 22, 1856. On September 14, he started for Canada and Europe. He

needed to explain and prove to the Canadian Bishops, to the founder of the Oblates, and to the Holy See, the importance of appointing a second Bishop, who would be free for the North. He, himself, though he had travelled 2,500 miles, had not visited the whole of his diocese, which was 1,520 miles long by 1,300 miles broad.

On November 22 he took the steamer for Liverpool. The passage was very stormy, and took sixteen days. When near the Irish coast the waves and winds were so strong that a cannon was thrown a few feet in the air and then sent rolling along the deck. In its next move it broke through the engine-room, smashed the engineer's platform, and tumbled into the hold. Everyone wondered how it happened that no life was lost, and the steam-engine was not disabled, and there was no explosion. Bishop Taché wrote to his mother that he knew she and others had been recommending their vessel to the protection of the Star of the Sea. He landed in Liverpool on December 7, 1856, and sang High Mass next day, the feast of the Immaculate Conception, in the Oblate Church of the Holy Cross. He soon continued his journey through London and Paris to Marseilles, to continue his negotiations concerning a coadjutor Bishop, and more Fathers and Brothers, and Sisters of Charity. In due and slow course he obtained nearly all that he desired.

In the first two months of the new year, 1857, he preached in about thirty of the French cathedrals on behalf of the Society for the Propagation of the Faith, to which his own diocese was so deeply indebted. The distinguished Bishop of Fountains, Mgr Pie, afterwards Cardinal, became on this occasion the devoted friend of the great missionary Bishop. In the beginning of April Mgr Taché was in England again, on his way home. He saw the Oblates in Leeds, Sackvilleham, and Liverpool, and thanked God for the good they were doing among a people, poor in all else, but rich in faith. In London, the Bishop had got a free passage from London to York Factory (Hudson Bay) from Sir George Simpson, Governor of the Hudson Bay Company, for two Fathers and a lay Brother, who were going out. The Bishop himself set sail from Liverpool for New York on his way to Montreal. At the request of the Canadian Bishops he preached in many churches for the same purpose as in France. He supervised also the printing of prayers and catechisms in Montagnais and Cree, which he had spent many a night in correcting in the far-off missions of the North.

On October 3, 1857, he left Montreal for St Boniface, but this time by train and steamer, reaching St Paul (Minnesota) in four days. From St Paul, however, the cart road to St Boniface took twenty-four days, though there were changes and signs of improvement everywhere. On November 6 he was once more in the shadow of Whittier's "turrets twain of the Roman Mission" at St Boniface.

At the Red River for forty years, without haste, and without rest, Mgr Taché pursued his great task as organizer and as working missionary. There is a record, in his own hand, of the rising parishes, and the Indian missions, of his diocese in 1858. Of parishes in the eastern extremity of the diocese—let us say, at the Red River or in Assinibouia (now Manitoba)—there were five, not all yet served by a resident priest. The development of these small parishes, in the more or less colonized part of the diocese, required the Bishop's presence in his cathedral town, where he had the advantage also of being in comparatively easy communication with Canada and Europe. Of Indian missions, in 1858, there were also five, each of which had dependent out-stations. At the same date the Oblate priests (or Bishops) were eighteen, and the Brothers five in number. There were also two secular priests, one being the veteran Abbe Thibault, Vicar General. And there were twenty-six nuns and a few Brothers of the Christian schools.

In October, 1860 the new Bishop, Mgr. Grandin, the coadjutor, was again at work in the Northern missions, and three of the Grey Nuns, "the women of prayer," had made a beginning of convent life there at Ile à la Croix. In the same month, Bishop Taché turned his face once more to the West and the North, to console his self-sacrificing coadjutor, and priests, and nuns, and their faithful flocks. After a trying journey he arrived unexpectedly at Ile à la Croix on October 30, 1860, to the great delight of all. After various arrangements planned and carried out, it was also decided between the two Bishops that there ought to be a separate jurisdiction in the North—that is for Athabaska-Mackenzie, and that meanwhile Bishop Grandin would visit those Northern Missions.

Mgr. Taché under circumstances of great hardship himself visited Lake La Biche. After confirmation there, he left, on his return to St. Boniface, on December 13, 1860. As usual, he made the journey on snow-shoes, on horseback, or with dog sled. He visited Lake St. Anne and he chose, along with Father Albert Lacombe the site of a new mission to be called St. Albert forty miles from St. Ann, but only nine from what is now Edmonton. Of the great kindness and generosity of Mr. J. W. Christie, the Company's agent at Edmonton, Bishop Taché had much to say in connection with this journey. In a very bad season, the remaining thousand miles or so of the journey were made very easy for the Bishop by this gentleman, and his brother Alexander in the adjoining district. He passed through Fort Pitt, Carlton, Duck Lake, Manitoba, and Notre Dame du Lac the whole journey to St. Boniface having taken fifty-five days, with forty-two winter nights in the open air. On February 23, 1861, he knelt on the tomb of his predecessor, in the ashes of his cathedral which had been burned to the ground as well as the Bishop's house, with all its books and archives on December 14, 1860. In the spring a great flood, like those of 1826 and 1852 brought further destruction to the Red River settlement and covered the ruins and the graves of what had been the cathedral. With marvellous courage Mgr. Taché continued his duties as Bishop and as member of the Council of Assiniboia (the Government of what is now Manitoba), into which he had been co-opted like his predecessor and the Protestant Bishop.

Having first obtained the assistance of a coadjutor for distant portions of his great diocese, he next obtained from the Holy See the creation of his most distant part, i.e. Further North into the separate Vicariate of Athabaska-Mackenzie, for which Father Farand was consecrated Bishop in 1863. This matter of the Northern Vicariate where the missionaries much felt the need of a Bishop amongst them, had been considered in Canada, and in Europe in 1861 when Mgr. Taché visited Europe for the third time. He landed in Liverpool and he visited the Oblate houses, and he was very anxious to find missionaries and teaching Brothers of English speech. After two audiences of Pope Pius IX, he left Rome on January 8, 1862, and, sailing from Liverpool with Mgr. Gunguis and Father Albert, he reached Montreal on February 28 after fifteen days of sea sickness. In May he was "at home" near his ruined cathedral and in 1861, passing through the Valley of St. Appelle, he once more visited the Western missions including Edmonton,

where Brother Scollen, O.M.I., was teaching school.

For thirty years more Mgr. Taché continued his labors, always helping on the most distant missions even when under other episcopal care. Being the nearer to the Hudson Bay Company, and with all ecclesiastical and civil authorities, he made himself the agent and servant of his brethren in the Farther West and in the North. So it was still when, in 1871, the growing Oblate Missions were formed into an ecclesiastical province, with St. Boniface as the archiepiscopal see, having for suffragans the new diocese of St. Albert (now Edmonton and Calgary and Prince Albert dioceses), under Mgr. Grandin, and the Vicariates of Athabaska-Mackenzie, and British Columbia, and some years later the Vicariate of Saskatchewan. Mgr. Taché never weakened through all his great trials under all his heavy crosses. Yet such trials and crosses were extremely numerous. When there was no flood at Red River, there might be drought and a plague of locusts, as in 1864 and other years. But all through his life there came home to Mgr. Taché the truth of the answer to the grave question in the ancient hymn

"If I find him, if I follow,
What his guardian here?
May a sorrow, many a labour,
Many a tear

Still, he knew equally well what was to come in the end thereof, and so his faith and courage never failed.

"If I ask him to receive me,
Will he say me nay?
Not tell him, not tell heaven
Pass away."

In 1867 the great centenary festival in honor of St. Peter and Paul, and also an Oblate General Chapter, and various other reasons, brought Mgr. Taché, with several other Oblate Bishops, to Europe. Pope Pius IX then made him assistant at the Pontifical Throne. Two of the many helpers whom he secured for his missions that year were Brother Doyle and Brother Mulvihill. Always seeking to do good to his people, in temporal concerns and in spiritual, Mgr. Taché was never free from labors and cares, and pains. "You do well to honor your Bishop today," said Governor MacTavish to the Catholics of the colony on May 3, the feast of St. Alexander, 1869, "he has saved this land from famine, as Joseph of old saved Egypt."

Mgr. Taché was in Rome again for the Vatican Council. In January, 1870, he was earnestly asked by the Ottawa Government to come back to remedy the mistakes and wrong-doings of themselves and their agents at the Red River. The true story of those events has been told in English by Father Morier in his *History*, and in French by Dom Benoit in his *Vie de Mgr. Taché*. The gallant Anglo-Irish soldier, Lord Wolseley, in his *Reminiscences*, published in 1903, i.e. nearly ten years after the death of Mgr. Taché, wrote this respectful eulogy of the Archbishop. He was very sharply rebuked by Mr. Griffin, the Librarian of the Parliament at Ottawa, for such words about a man "honored all over Canada." In *The Tablet* of December 19, 1903, another correspondent wrote in the same sense as Mr. Griffin. The truth about the Red River rising was that it was caused by Ottawa politicians in a hurry, and by their surveyors on the banks of the Red River, some of whom were too like the surveyors, such as Sir William Pitt and his contemporaries, of whom the author of *Hudibras* wrote

"And make an accurate survey
Of all her lands, and how they lay
As true as that of Ireland, where
The sly surveyors stole a shire."

But Lord Wolseley probably wrote through want of knowledge, rather than racial or religious bigotry. The article on Mgr. Taché in the standard work of reference, the *Dictionary of National Biography*, is written with knowledge and does justice to the Archbishop. When the late Archbishop Ireland, of St. Paul, was in St. Boniface in October, 1908, preacher at the consecration of the third Cathedral he said publicly, with playful reference to the flag of his own beloved United States, "Only for Archbishop Taché this country might have been litted to the stars." And on the same occasion, in friendly conversation, he used the highest terms in speaking of that distinguished prelate, comparing him with two other great men whom he had known: Gladstone and Pope Leo XIII. When Lord Dufferin, the Governor-General, visited Manitoba in September, 1877, in reply to an address from Archbishop Taché, he said "Perhaps there is no country where the success of Catholic missionaries, in promoting the interests of civilization, has been more remarkable, or has struck deeper roots into the soil, than here." And with reference to the person of the Archbishop, the chief leader of those missionaries, Lord Dufferin added that "he was happy to meet on the scene of his long and devoted labors, one of whom he had heard so much, and for whom he entertained a lively friendship and a profound esteem."

A greater trial to Archbishop Taché than the Red River rising of 1870 was the anti-Catholic school legislation of 1890. For seventy years a school system had prevailed which was equally fair to Catholics and Protestants, and satisfactory to both. It was the system approved of by the first Catholic Bishop in the colony. It continued to be approved and assisted by his successor, Mgr. Taché, who used all his influence in favor of equality, and, with his College of St. Boniface joined in the setting up of the University of Manitoba, which was practically Protestant. But the school system, approved by Catholics, and fair to them, was approved also by the Protestant founder of the colony (Lord Selkirk), by the Hudson Bay Company, and their various Governors, and their Council of Assiniboia, by the Imperial and Federal authorities, and by six successive Provincial Parliaments with their Lieutenant-Governors. And to the continuance of this just school system the "honour of the Crown" was pledged by the Manitoba Act of 1870, when the new province entered the Dominion.

But in 1890, secularist influences, and dishonorable Provincial Ministers (whose names are not worth recalling from their present obscurity), put an end to the old system of fair play, and established a school system based upon manifest injustice. This great wrong darkened the last years of Mgr. Taché's life, as Father Morier says, and probably hastened its termination. In May, 1890, a letter of his told that he had not been able to say Mass for eighteen days. He had, indeed, for many years suffered from a very painful malady. He lingered and labored, in mental and bodily sufferings, until, on June 22, 1891, at the age of almost seventy-one, he finished his course mourned by multitudes in Church and State, both near and far, and enlived most heartily even by his opponents.

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St. Joseph Sisters Help Ukrainians

SIFTON, MAN.

MIGRANTS from Central Europe have settled heavily in the Sifton district. In fact, that new Canadian element preponderates in what once was an almost impassable "bush country" to the north and northwest of Dauphin, up as far but not including Swan River. And Sifton, because of its close proximity to Dauphin, soon became the pivot of a helter-skelter life and civilization, once the ground was cleared of encumbering brush, and men scrubbing it, began to call themselves farmers. And that they did so, and that their numbers grew with every immigration ship docking at the Montreal port, the first settlers arriving in 1896, we have proof in the fact that when His Grace Archbishop Langevin of St. Boniface, Man., visited Sifton in the year 1912, he found fully 120 persons, children and adults, awaiting Confirmation at his hands.

THE MISSION HOUSE

Through the largess of the Latin hierarchy of the Church in Canada, an apostolic Mission House was soon after, in the very year of the episcopal visitation, opened in Sifton. Eight Ruthenian Sisters came from Mundare, Alta., to take charge of the establishment. Three of them were found already in the district, helping Father Sabourin, an intrepid missionary, in its evangelization. A little church was built in 1899 and in its rectory the Sisters took their humble post. After six years of labour, in 1918, the nuns came to live in a convent of their own, built on the present site of the Academy. The establishment appears to have prospered for a little while, for, in 1921, an annex was built of brick, but, in 1923, fire broke out and almost destroyed the whole building. What was saved consisted of two large classrooms on the first floor with Chapel and four cells on second, two fairly large dormitories on third, and a bright-airy basement throughout the building. At the time of the fire there were fifteen children, boys and girls, in the institution. The number is not large, if we consider that the Mission House was in operation for well nigh eleven years. The Sisters bade farewell to the blackened ruins and their authorities decided to offer the property to any prospective buyer.

ARCHBISHOP SINNOTT OF WINNIPEG
Sifton owes an everlasting debt of gratitude to Archbishop Sinnott. If it boasts of its present Convent, a veritable landmark of the district, it is due to his painstaking efforts round about the furtherance of God's glory amongst the Ukrainians of Western Canada. The charred and gloom spreading mission school, shortlived for all its noble worth, was hastily procured by the Archbishop. A few weeks' touring of the charitable East garnered sufficient alms to rebuild what was given up by others as a hopelessly lost cause. And whilst the episcopal almoner begged at Toronto, he also solicited the Mother General of the Sisters of St. Joseph not to refuse him Sisters for what even then was the unknown North, the north of his diocese peopled by a race with whose antecedents the nuns never came in contact before, and whose rite of worship was so palpably different from their own.

THE SISTERS ARRIVE

A convent would be built, but Sister, His Grace insisted, must come at once. On the ninth day of July the Sisters did arrive but they found themselves in the awkward position of having nothing to eat or sleep upon. His Grace must have sensed this predicament, for he came up with them to administer to their wants, procuring whatever was necessary and spreading wholesome cheer where one would



St. Mary's Convent

otherwise despair. Boxes served them for chairs and tables, His Grace going himself to the local stores to buy provisions for a makeshift supper.

IN THE DARK

Northern lights pyramiding and ricocheting from star to star were the only illumination for the first few nights. With the arrival of trunk and baggage, these were searched for bits of candlepower to dispel the crowding darkness. Later, coal-oil lamps came into being till Sir Tungsten made application for membership in the growing Institution.

PIONEER DAYS

From many points of view, the pioneer days at Sifton were rather strenuous. Although the Convent had been vacated for only two years, still there was much to be done by way of cleaning and repairing. Much damage had been done with water at the time of the fire. Windows were broken, floors and walls were badly marked, gates and fences were down and the neighbouring horses and cows allowed free access on the premises. However, Sisters and visitors began their work with a will. Mr. Dermody from Winnipeg, Mr. Harrigan from Dauphin and Mr. Kennedy from Oaknook, kindly secured the fences and gates, thereby rendering a yeoman service during the first prenatal period. Inside, mops, brooms, hammers etc., were wielded by all in turn, beds, mattresses, carpets and tables were carried up and down stairs, placed here and there, until they eventually found themselves in more permanent positions. Windows were cleared of their winter apparel, which consisted in part of storm windows, mattresses or old gunny sacks, which served as protection against the inclemency of the weather.

THE FEATHERED OCCUPANTS

The top flat offered the most resistance. The birds, flitting to and fro, appeared to dispute property rights with the gentle looking but broom-armed nuns set on a foray of general housecleaning. A few sweepings, a few bonfires in the evening and the Sisters still found themselves facing a hitherto unexperienced task. How were they to make the dormitories habitable? It was finally decided that nothing could possibly remove the foreign element except a can of Gillet's Lye whose powerful assistance finally set things in domestic order.

LOGGING CREW

The nuns undoubtedly read of the Holy Benedictine gathering twigs and brushwood for her mother's kitchen use, but they now experienced it themselves. Sifton is still today a wooded district and fuel-gathering was the daily occupation of the logging crew as those of the Sisters who were attuned to the work, called themselves. Now a caretaker looks after that humble task of the Community.

FATHER HOLLOWAY

Concerning Father William Holloway the annals of St. Mary's Convent have this to say: "On July 20th, Holy

Mass was celebrated for the first time in the Convent Chapel. This was made possible through the exceeding kindness of Father William Holloway who loaned four complete sets of vestments and all the other requisites for the Holy Sacrifice. After Mass, the Blessed Sacrament was reserved in the chapel. Father Holloway was the appointed confessor of the Sisters and drove in each week from Dauphin, his parish, twenty miles distant. Besides being their spiritual adviser, he was most helpful materially, bringing them vegetables, helping around the place, chopping wood, taking off windows and being always most anxious to give assistance in any way he could."

Father William Holloway evidently welcomed a school at Sifton. He has felt the benefit of having Sisters within his parish, for three nuns were teaching in his own parish school, English nuns of the Order of St. Benedict. But his school was just dissolved owing to the Sisters' recall to other fields, and the new accretion at Sifton must have seemed like a God-send to him.



Archbishop Krepych, Metropolitan of Lemberg (head of Ruthenian Rite)

MASS IN THE RUTHENIAN RITE

As there are many Catholics of the Latin rite who have never perhaps assisted at other rites, it were well to quote here more fully from the Annals, as the Sisters' experience mirrors well anyone else's sentiments. The Annals then announce that Mass in the Ruthenian rite is held but once a month, as the priest in charge has many missions to attend, and monthly worship is considered very regular service in the as yet ecclesiastically unorganized parishes of the West. To quote from our source: "The first bell rang at nine o'clock on the 3rd Sunday to announce to the more remote parts of the parish that a priest was in town and that Mass was going to be celebrated. The Sisters, not being as yet conversant with the message conveyed by Ruthenian bells, made all possible haste to answer its first call. In their fervour at thus being able to assist at Mass so long before unexpected, and inwardly rejoicing that they had not as yet broken their fast, gladly placed their tempting breakfast aside and made no delay in crossing the yard to the Church. On entering, however, their anxiety to be on time seemed a little uncalculated, for the only being in evidence was the aged sexton hobbling about, performing his monthly renovation of candle-sticks and stands. After what seemed a long time to wait, the priest entered with his suitcase, having just arrived from his home at Valley River. After waiting another long while, a bell rang again, but alas for the hopes of the Sisters. It was simply

to announce that confessions would be heard. This inspiring ceremony they witnessed for some time, and it was truly edifying to see the faith and devotion of the people, the women with their kerchiefs on their heads and fresh aprons for Sunday, and the men with their weather-beaten faces and hands, all taking part in the ceremonies. Utterly devoid of all human respect, they seemed unconscious of all around them and were wholly centred upon their religious devotions."

ENTERING THE CHURCH

"On a table, decked out with flowers, stood a tall crucifix, and just in front of the sanctuary steps, lay another crucifix and a picture. As the members of the congregation enter the church, they come up to this table, pause for a second as if to recollect themselves, then make the sign of the cross, three times, kiss the crucifix and picture, bow down, right hand to the floor, salute the people at right and left, go to their place or to the confessional, and if their devotion prompts them, they may in a short time go through the same ritual again. The idea seems to be to keep on going, but all very orderly, no one collides with another. Some go down on two knees, touch their foreheads to the floor and remain praying for a moment."

IN THE OFFING

"It was all very peaceful, interesting and devotional. And while confessions were being heard, fervent thanksgivings made, votive lights burned, psalms in Ruthenian were intoned by, no doubt, the choir director, and joined in at times by some of the faithful. Those of the Sisters who were fortunate enough to take their Office Books with them, now began to say it; the others must needs wait until they are finished. Still no change except that the windows and doors were opened, for it was becoming rather warm as the congregation began to swell in numbers. Eventually, as time wore on, another bell rang, the meaning of which none of us ventured to surmise, but all patiently awaited developments. Processions, the like of which no Sister present ever saw before, were formed. Men with lighted candles preceded and followed the priest around the altar,



Bishop Nicodemus Budka, First Ruthenian Ordinary in Canada

down the aisle into the sacristy until, after at least three of these have taken place, one Sister perfectly willing to take everything and anything on faith, began to wonder vaguely if Mass were really taking place."

THE MASS

"Thereafter, the ceremonies began to take on a more familiar guise,

especially the sermon of about three-quarters of an hour's duration and the Sisters were able to distinguish the different and more solemn parts of the Mass. As Communion time drew nearer, the weary waiting Sisters were harassed by many doubts and fears, and when what they thought might be time to receive, they had not the courage to make the move.

"Shortly after, Mass was concluded, and Vespers began. As the time was now between 1:30 and 2 p.m., the Sisters, feeling that the obligation incumbent upon them of hearing Mass was well fulfilled, prepared quickly to leave the Church so as not to disturb the still worshipping masses and to repair to the Convent to partake of some light refreshment."

HIS GRACE ARRIVES

On July the 27th Archbishop Smollett visited the Convent and this time with full plans for the erection of a new building. With the promptness that characterizes all his actions, he had excavators commencing work immediately and work on the structure proper began without delay. Yet delays in building operations would have been excusable. Anyone, least acquainted with conditions in the West, readily understands how distance can be a stern censor, even when the best of effort and thoughtful action may only be a matter of ordinary and therefore expected railroad efficiency, its quality and quantity depending on the contractor's ability to calculate, but, in a building of this sort, so many items may go awry, so many circumstances new and unthought of arise that a thing which today seemed to work efficiently, tomorrow was found to be in need of new parts, new bolts, new connections. And all this had to be gotten from Winnipeg, wires had to be sent and further explanations by wire were demanded. If the heliograph, promulgated by his work done on the lights and the Sisters mentally bade farewell to their candles and oil lamps, the system was a day after inoperative and the mechanic had to be recalled from the City. Then it was the plumber and the tinsmith and the carpenter. What householder does not know of the ever so many odds and ends that need his every-day attention? And so the Sisters were thankful to Father Holloway when he proposed his brother John for a caretaker of the building. The fires will be lit, the Delco attended to and the teaching staff will have time to look upon the casual freezing of a radiator as something akin to a critical condition.

AN IMPOSING STRUCTURE

The Convent presents itself bewitchingly to all who visit it. It is by far the most massive building in the village and the villagers are proud of it. So are the thirty boarders and 20 day scholars studying under the excellent tutelage of the nuns, proud of having made their course or about to make at St. Mary's Convent, Sifton, Manitoba.

HUMBLE BEGINNINGS

Yet, judging by the first day of entry, the mighty plan of saving Catholic Sifton for the Catholic Church was well nigh brought to naught. Only God Himself could have foreseen the storm of anguish wail on the nuns' countenances when on the first day no pupil arrived. The knowledge gained that it was a holy day for the Ruthenian rite hardly contented them. How otherwise spell the word failure than by admitting the fact that it was probably no use. The Ruthenian nuns could not make it a success, nuns by every kith and kin their own. It did indeed look palpably ridiculous, were it not so humbly pathetic, to look upon unarmed soldiers invading an embattled district whose so many heads were indeed, so many hearts, but factions that knew how to unite when they sensed danger at their gates. What arms did the Sisters bring? What magnetic influence will they

bring to bear to entice these bearded and unkempt men to entrust them with their children? They came to offer them love a Christ, will they require it?

THE FIRST BOARDER

When a month after the first boarder came, sent from Saskatchewan by that noblehearted Father Fee of the Redemptionist Congregation, everyone was certain that the project was from its very genesis a dismal failure. "I told you so" was the well assured answer of death blow force. Why did His Grace waste his generous efforts to raise money for an institution when an institution was positively not wanted in Sifton? But God heard the prayers of His conventual daughters in distress and by the end of November, there were 2 pupils in Grade VI, 2 pupils in Grade VIII; 1 pupil in Grade IX, 1 pupil in Grade X.

NURSING THE SICK

An encouraging note came from the nursing Sister when class work was at its minimum. The Annals advise us that "while the Sisters' success from a human standpoint, appears very limited and at times disappointing, still, without a doubt, they are slowly but surely winning the confidence and goodwill of the surrounding poor people. Frequently now, our Sister Nurse is called upon to fix up little bruised fingers and other minor troubles, mothers have brought their sick babies to the Convent for attention, while Sister has gone to the homes and attended rather serious cases, calling as often as three times in one day, in the absence of Doctors from the town of Dauphin, and when the case was urgent."

MASS SELDOM

Convents are usually not deprived of spiritual consolations emanating from the Holy Mass, but if in their pioneer days priests were rarely seen at their chapel altar, even today, owing to the peculiar mission state condition of the country about, Sundays pass without the possibility of fulfilling the Sabbath obligation, laid down for all by Holy Mother Church.

CATECHISM CLASSES

Catechism classes have been from the very start a decided success. Now, the classroom, allotted for the purpose, hardly holds the numbers that come each Sunday afternoon to hear the doctrines of the Church explained, for, in the first Sunday, forty children crowded in, and in the second time despite the extreme cold presently, this number is doubled. Catechetical instruction is of immense value to the entire district. If some of the older people are hard to gain, their children will grow into defenders of the faith. Their little hearts are open to Christ's love, as dispensed by the Sisters to whom they become attached, an added ounce each Sunday afternoon. And this was more than exemplified by the first Christmas tree held in the convent, at which, say the Annals "there was a great turn-out, sixty strong, of happy expectant little children."

FAITH IN TERMS OF ENGLISH

Translating a Polish or a Ruthenian feast-day into English meaning evokes at times many an amusing incident. The Annals tell us that a nun came one day to the Convent saying that she drove in some miles into town to ask for the priest. The Sisters replied in the negative. The priest was not in. "Too bad, too bad," retorted their visitor, "we want him Monday." He grew confidential. "You know Mike?" he asked and pointed one hand to heaven. "Oh, yes," the portress felt strongly inclined to answer, "very well." "Well," he went on, "Monday, Mike's feast big day, we want priest say Mass." His friend Mike was none other than the great Archangel.

HOLIDAYING ON HOLY DAYS

"Our Catholics usually 'rush in' to Mass and 'rush out' with the end of

the last Gospel, possibly to make room for others, more probably because a heavy obligation has been attended to. Not so at the mission Churches of Sifton. When Mass is over about 1:30 p.m., the congregation is in a hurry to disperse, but all linger around the Church for perhaps an hour or more in happy little groups. In summer time, it is worth a picture to see them drive off in their rustic wagons, all decked out in gala attire, bright coloured kerchiefs, extensive white aprons and new shoes, worn only on sabbath days. They seem then particularly happy and content with their lot, as they drive home first partaking with much relish the lunch with which they have provided themselves, and for some it is the first meal of the day.

FASTER FOOD

Dozens and dozens of neatly packed baskets, covered with spotless white cloths and piled up along the outside wall of the church, such is the scene on Easter morn at the "kitchen" the Ruthenian for Church. No one eats profane food on that day. It is all blessed food, blessed after Benediction of the day. With Church worship at its end, all the people, women here in most cases, issue forth in search of their baskets that on Holy Saturday they took so many pains to prepare. And filled they are with crayoned eggs, as varicoloured as young Joseph's proverbial dress, butter, bread, heaps of it, ham, mustard, horse-radish and sausages of every description. All this awaits the benediction of the priest, whom now they have standing in a semi-circle, vested in the long, ankle-length stole, and pronouncing the ritual words for the blessing of Easter food.

This custom is age old, is evidently of Roman origin for the rite of blessing is found in Roman ritual and a custom-minded Pole or Ukrainian will be without the Church's blessing on Resurrection Day. If the priest cannot come on Easter Day, if he cannot put in appearance at the ceremony at all during the Holy Week, many a family prepares its Easter food three or sometimes four weeks in advance. Depending on how early or how late the mission priest can make his rounds of hearing Easter confessions. It were unfortunate should this custom ever be allowed to fall into desuetude, for even the most callous Catholic in the Sifton district has a basket prepared, and at times this is the only visible mark of his adhesion to the Church of his Fathers. The rite itself is in memory of the two disciples going to Emmaus whom Our Lord deigned to honor by partaking of their meal.

IN CHURCH

One meets woeful ignorance of fundamental religion in the matter of church goer in the Sifton district. That he takes particular delight in going to Church and in being its staunch supporter, it were ungenerous to doubt, yet, quite often, he is at a loss to explain the wherefore of his attendance and the meaning of a Christian bringing up of his children. The catechism of the young will correct and improve the general standard. It may take years of patient schooling but in the end we shall perhaps be dismayed no more by the unexpected that in our days often happens in the "cerkies" or church Sunday. The moment of consecration is nigh, the first tingle of the bell brings a hush on the assembled congregation, the priest kneels ready to uplift the sacred species and he holds a trustee of the church is up, pushing his way through the congregation, reaches for the basket and begins taking up the collection. Another, usually some old lady, will disturb the same holy moment of the Mass by tottling to the side altar to place a light there before the statue of the Virgin. A few more will suddenly leave the Church to take a bit of rest under the shade of a tree, have their smoke, a chat, and return as complacently as though the action was

quite in the ordinary of Sunday mass-hearing. Some again never enter the Church. They unhitch the horses, help their wives and children to alight, pull out a stub of a pipe from a grease-worn pocket, light it, and then look around to see how many others are of the same mind to whistle away their time, whilst their families are hearing Mass. Yet they will all assure you that they have been to Mass. Why not? They have come to Church. It is immaterial whether they have entered it. But these are of course exceptions and do not form the common rule. Yet, one may legitimately surmise how great an influence the Sifton Convent will be in years to come, when so much has already been accomplished with but four years in the running.

LITTLE EVA

Little Eva is a child from Saskatchewan. Father Fee, of whom we spoke above, sent her to the Sisters. Her family he found living in the bush, a dilapidated shack for a house, a bag of flour for food and fifteen cents to get settled in the district. Eva was thirteen but had not as yet made her first communion. Good Father Fee wished her to stay at the Convent for a while till she learned the rudiments of religion. Later to receive her Lord and with Him for her guide to return to the same bush to teach her brothers and sisters what the Sisters had taught her.

A WAIL

Eva had no clothes to be a passenger on the log train which her protector said would take her to the good Sisters of Sifton. He bought her a dress, and a pair of boots and a lady, with whom she remained over night, awaiting the train in transit, gave her a hat and a coat, and thus equipped little Eva knocked one day at the Convent gates. The Sisters had a few days previously received a handy parcel from friends in the East consisting of soap, wash clothes and children's underwear, and these came into immediate use, making an extremely happy girl in Sifton.

NOT HUNGRY ANYMORE

Eva was a bright child, quick to perceive and learn and exceedingly grateful. A few days after her arrival, she quite innocently made the remark to her companions "St. Mary's Convent is grand, the loveliest place I ever saw, and I've never been hungry once since I came." She formally drank in her Catechism lessons, learned her prayers within a few days and danced with joy when told she could make her first communion on Corpus Christi. The nuns made her a new dress, one of her companions gave her a pair of stockings, and another lent her for the day her new patent leather shoes. Eva of course had a holiday but spent most of her time in the chapel and told the Sisters in the evening she had said the Rosary once for each Sister. The Sisters hear from her at regular intervals and Father Fee tells them that she is carrying out a little apostolate in her own vicinity, handing to other less fortunate children the lessons she has learnt herself.

QUITE UN-SHAKEN BY A MAN

One day a sickly looking man came to the Convent. He couldn't speak English so the portress showed him politely into the parlour and went for the Nurse, but as the nurse could not come to any understanding with him, she went to get one of the pupils to interpret, first explaining that there was a sick man in the parlour and would she ask him what was ailing him. Quite a long conversation ensued on the pupil's coming, the nurse standing about all the while looking quite professional. Finally, the man appeared to be bettering angry and the girl, more bewildered every moment, turned and said to the Sister "Sister he isn't sick at all, he has cabbages to sell."

(Continued on page 116)

Archdiocese of St. Boniface

(Continued from page 23)

Oblate Sisters since 1924. Missions attended: Craig Siding and Lewis.

Beausejour, Man. A Polish parish established in 1902, and in charge of the La Salette Fathers.

Cooks Creek, Man. A Polish parish, established in 1913, in charge of the Oblates.

Lac du Bonnet, Man. A French parish, established in 1917.

St. George, Man. A French parish, established in 1903, with a convent of Sisters of St. Joseph from St. Hyacinthe, Quebec since 1927. An English mission at Pine Falls, attended since 1928.

Keewatin, Man. An Anglo-French parish, established in 1899, with mission at Norman, Man.

Kenora, Ont. An Anglo-French parish, established in 1881, with a convent of Sisters of the Holy Names since 1926. A St. Joseph's Hospital under the Sisters of Providence, Montreal, since 1898. Missions at Grass Narrows and Obanhang.

Dryden, Ont. An English parish, established in 1925. Missions at: Ignace, Bonheur, Vermilion Bay, Eagle River, Oxdrift, Wabigoon, Dinorwic, Osaguan, Tache, Dymont, Raleigh.

Fort Frances, Ont. An Anglo-French parish, established in 1892, in charge of the Oblates, and with a convent of Sisters of Notre Dame des Missions since 1914. Missions at:

Mine Center, Atitokan, Big Fork, Bear's Pass, Farrington, Banning, Flanders, Laval and Devlin.

Rainy River, Ont. An Anglo-French parish, established in 1904.

Pinewood, Ont. An Anglo-French parish, established in 1900, with missions at: Stratton, Ema, Barwick, Rapid River, Manito, Sutherland, Swift and Sleeman.

Sioux Lookout, Ont. An English parish, established in 1913 with a convent of Sisters de Loretto Abbey, of Toronto. Missions at: Quibell, Redditt, Minaki, Morgan, Ena, Webster, Hudson Pelican, Pyrites Mines, Runstrum and Superior Junction.

Grand Beach, Man. Summer Resort mission, attended by the Jesuit Fathers of St. Boniface.

Hillside Beach, Man. Mission, established in 1929 and served from St. Boniface.

MISSIONS

Polish Missions without resident priest: Elma, Hadashville, White-mouth, St. Norbert, Tolstoi, Vita, East Selkirk, Gonor, Sandilands and Birch River, Man.

Fort Alexander, Man. Indian mission, established in 1890, and attended by the Oblates Indian Boarding School since 1903 and in charge of the Oblate Sisters. Missions at: Bad Throat, Hole River, Traverse Bay, Balsam Bay and Victoria Beach.

Fort Frances, Ont. Indian Mission, established in 1906, attended by the Oblates. Grey Nuns of Montreal.

Kenora, Ont. Indian Mission, established in 1898, attended by the Oblates Sisters of St. Joseph of St. Hyacinthe, Quebec.

McIntosh, Ont. Indian Mission, established in 1924, and attended by the Oblate Fathers and Oblate Sisters. Berens River, Man. Indian Mission, established in 1913, and attended by the Oblates. Missions at: Bloodvein, Poplar River Black River and Little Grand Rapid.

RECAPITULATION

Archbishop	1
Diocesan Priests	50
Priests of Religious Orders	7
Students in Theology	2
Churches with Resident Priests	47
Mission Chapels	1
College	1

Convents	27
Juniorates	2
Orphan, Old Folks and Foundling Asylums	3
Indian Boarding Schools	4
Hospitals	4
Catholic Population	45,000

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Father Dolere, C.S.S.R., Veteran Missionary

Around Winnipeg Archdiocese

(Continued from page 84)

ducted partly in church, and partly in the old presbytery.

FATHER GAIRE GOES TO EUROPE

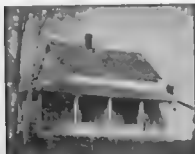
In 1896, Father Gaire went to France and returning, brought four nuns with him of the Congregation of Notre Dame des Missions. The Sisters commenced at once a Boarding School, very primitive as to accommodation, yet it boasts to be the cradle Institute of the Order in Canada. During the pastor's absence, Father Nap. Poulin administered the parish, and during his two subsequent European trips, in 1900 and 1901, Fathers Passapian and Vernay had charge.

RESIGNATION AND SUCCESSORS

On June 11th, 1903, Father Gaire resigned his charge to found a parish at Wauchope, Sask., and Father J. L. Hella succeeded him. His first act was to bless the 500lb. bell which Father Gaire ordered in France to be suspended in the new tower of the church. The new pastor stayed nine months, when he was replaced by Father A. Beauregard. As this pastor was given responsibility over quite a few missions, namely, Deleau, Bellevue, Hartney, Napinka, Lauder, Melita, Elva and Pierson, an assistant priest was given him in the person of Father Mas-tai Mireau, who heads the list of other assistants in charge of the missions, viz: Nadeau, Labbe, Carre, Paul Halde, Tetrault and Theoret.

FATHER PIERQUIN

In the fall of 1905, a R.R. Station was built at Virden, and one, half a mile from Grande Clairiere. This insured daily mail and a better grain service to the out-of-the-way farmer.



Holy Trinity Rectory, St/ton, Manitoba

In the following year, a new convent was constructed, as the old one proved entirely uninhabitable. In 1907, the parishioners took again to building, but now it was to re-build their church, as a hurricane toppled down the church belfry, and damaged the foundation under the edifice. Some six thousand dollars were spent, and on the 15th of December, 1907, Father Beauregard blessed it. Archbishop Langevin gave then to it the status of a canonically erected parish in the year 1909, and on March 11, 1910, Father Beauregard left for Ste. Rose du Lac, Father Benoit replacing him. The new pastor completes a new presbytery building, and sees Father Halde, erecting a church at Bellevue on the 12th of November, 1911. A month later, Father Benoit goes away and Father Pierquin became the new priest in charge on the first of December, 1911.

PARISH ANNIVERSARY

On the 3rd of July, 1913, Grande Clairiere celebrated the twenty fifth anniversary of its foundation, and Archbishop Langevin came here in person to grace the solemn occasion. The next episcopal visitation was made by the new Archbishop of Winnipeg, Alfred A. Sinnott, who on the second of June, 1918 confirmed 58 children, winning with one kindly stroke the hearts of those in the parish who did not take obediently to the division of the old diocese of St. Boniface. Soon after, the parishioners, as many as could conveniently fill 60 autos, went to Wauchope, Sask., to pay their respects to their pioneer pastor, Father Gaire, who was made a Monsignor.

DEATH OF A PRIEST

On the 30th of September, 1923, the church was again enlarged and restored at a cost of \$3,000.00. This was the final building act of Father Pierquin, who, after sixteen years of parish work, left Grande Clairiere for Laurier, May 6, 1928, and Father Alexander D'Eschambeault succeeded him. An excellent priest and full of zeal, he was not destined to serve for long in his parochial charge. On the second of April, he suffered a paralytic stroke, and was transferred to St. Boniface Hospital. He returned therefrom shortly after, buoyant with hope, but in August had to go back to the hospital, where he died on the 12th of August, 1929, and was buried from

St. Boniface Cathedral. The orphaned parish received for a time the ministrations of Fathers Danserau and Kessler, and finally, on the 12th of October, 1929, Father Jacques Bertrand was appointed, coming from the Selkirk and Fort Garry missions, which he served for ten years. On Sunday, October 27th, he took possession of the Church and presbytery in the presence of Father Kessler and a large number of parishioners.

Minnedosa and Its Missions

MINNEDOSA lies in the palm of a charming valley, directly north of Brandon and south-east of the Riding Mountains, which overlook it with the calm majesty of their last wooded escarpment. The town must have of yore been a centre of some preeminence for we read the famous Jesuit preacher Drummond going thither from Winnipeg to give a mission as early as October 30, 1886. For a good many years, Mass was celebrated at the home of Thomas F. Donlon, at varying intervals, by itinerant missionaries till about the year 1911, when the Redemptorist Fathers of Brandon built there a humble mission chapel, which they named after their religious Founder, St. Alphonsus de Ligouri. In later years mention may be made of the names of Father Murphy C.S.S.R., the first to drive a Ford car on the missions, Father Maurice Cournoyer, the first to become Editor of the Northwest Review, Father Luty, Father Mac-Aulay and Father Grace, who, besides serving the missions, had also charge of Immigration work, as launched by the Knights of Columbus. On June 14, 1929, Father Basil V. Murdin, was appointed parish priest, becoming thereby Minnedosa's first resident pastor, the other priests serving either from Brandon or from the far too distant Winnipeg. The pastor has built a modest rectory this summer with the help of his loyal parishioners, who greatly respond to his zealous efforts of seeking out those in their midst whose aloofness in religious matters estranged them for a while from the fold of Christ.

CHURCHES AT RIVERS AND NEEPAWA

About the same time as the Church in Minnedosa was being built, one was also built at Rivers by Father Caron C.S.S.R. Little is known of its early history as none of the present day

Father Webb
Pastor of St. Ann's Church, Winnipeg

parishioners were pioneering there at that time, but it is known that Rivers, years ago, had a much larger population than it boasts of now. The G.T.P. railroad shops were situated there and when these were moved to Transcona, the town has decreased in size considerably. The transfer necessitated the closing up of the church, the building being rented to the town as a School Annex, and Mass no longer celebrated within the precincts. About 1925, due to the efforts of Mrs. Catherine Nunn and Frank Waculka, it was again reopened, and the Holy Sacrifice once more offered. It was always served by priests attached to the Brandon parish, and the few Catholic families resident the new pastor finds loyal and devoted to their Sunday attendance at Mass.

In 1905, a church was built at Rapid City, but it had to be closed after a few years. Father Cournoyer moved the building in 1925 to Neepawa, where a fairly large number of Catholics of both rites of worship, have settled in the meantime, and Father Murdin reports this mission to be in a very flourishing condition, the Sunday congregation taxing the little church to its very capacity. When the Neepawa Church stood in Rapid City, it was called by the name of St. Wolstan, but as Archbishop Sinnott blessed it in the presence of a large concourse of priests and people on the Feast of the Friars Preachers, August 4, 1925, the Church is now dedicated to the glory of St. Dominic.



Ruthenian Church, St/ton, Manitoba

Quaker Oats Company Growth Reflects Development of Canadian West

Plants at Peterborough and Saskatoon are Vital Factors In Dominion's Prosperity



THE rapid expansion of the Canadian West marks an almost unparalleled period in the history of the Dominion. The growth has amazed economists, inured to spectacular development in other countries in the world. And it is comforting to consider that this ever growing structure of business, industrial, and agricultural activity has a solid foundation. It is no mere "flash in the pan", it is as rugged as the west itself. Year by year the west is moving to the fore-front of trade and commerce,—each year a notch further ahead. In not only internal trade and commerce but in world wide trade is the west asserting its right to recognition.

Consider for a moment that Canada's export trade is largely subscribed to by the Canadian west.

With a population of less than 10 million people, Canada, today, ranks first among the countries of the world in per capita trade balance. Canada's total trade today is reckoned at 2½ billions of dollars, and out of this grand total the west has contributed a large sum.

The grain industry is by far the most important in the west, and there is no

reason to believe that the milling industry does not still hold its place as the biggest offspring of agriculture in the industrial realm of the west.

It is therefore not surprising that the activities of The Quaker Oats Company, the largest cereal millers in the world, should be called "a boon to the country" by outstanding economists.

In order that The Quaker Oats Company may obtain its share of the finest of the Canadian grain crop, no fewer than 21 country point-elevators are scattered through the vast Canadian west. At the mills at Saskatoon and Peterborough are elevators with a combined capacity of more than three million bushels.

A sidelight on the efficiency of The Quaker Oats Company is the fact that the company's bag factory can turn out 30,000 sacks per day.

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- ½ teaspoon Salt.
- 1 cup DOMESTIC.
- ¾ cup Cold Water.

Mix flour and salt. Reserve 2 tablespoons DOMESTIC, work in remainder to flour, using knife or fork. Moisten to a dough with ice water. Toss on floured board, pat and roll out. Spread remaining DOMESTIC on this, roll up like a Jelly Roll, and gently roll out. Again roll up. Repeat this twice in order to obtain flaky pastry when baked. This is sufficient to make 1 Pie or 2 Slices.



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Nanton Building WINNIPEG

St. Joseph Sisters

(Continued from page 112)

THE CHASM ABRIDGED

About a good stone's throw from the Convent a wee public school stands right close to the highway. It is a wee public school and wee little children attend it. If you pass by at recess time you will find these tots romping, playing and calling "Sister, Sister". There is a nun in their midst, a nun teaching them the elementaries of a child's education, and the children love their black-robed teacher. They bashfully yet not gingerly offer her an orange, an apple or a piece of candy. That comes from their childlike gratitude, and their little hearts would be broken were their gifts not accepted at least occasionally.

Many prayers were spent to tissue the canvas for this scene. The very idea of having a Sister teaching in the wee public school seemed preposterous and doomed to fail. Those who could help the most, were most contumacious, most obstinate to every plea, every future benefit derivable. But,



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Father Champor, O.M.I.
His Mission Work for Fifty Years



Father Martin, O.M.I.
Canadian Ethnologist of note



Rev. Thomas Greene
Cathery's Discern Director of Immigration

victory was finally won and there is no one today, not one parent sending children to that little public school but is glad that his children are there under the Sister's care. Nay, it seems as though she has always been there, guiding the hands, tiny hands of their little ones unto the ways of arithmetic, reading and writing.

THE ACADEMY AT SIFTON

But, above all, the pride of Sifton is in its Academy, whose school record of last year was a hundred percent. Its capacity is taxed to the utmost, and plans are in the bright welkin of belief that an annex will soon be a necessity. There are those who opine that the Convent should have been built in Dauphin and not in Sifton, that there would be more girl boarders, were such the case, but Archbishop Sinnott had higher motives in view. He would build his barracks there where the fight was the thickest and their need the most urgent. Being for so many years in personal contact with the danger threatening the salvation of Catholics of the Eastern rite, his final avowal was that the most good will be accomplished, if the school-Sisters live and battle with the same dangers, the same obstinacies that harass the same settler in the Sifton district. The present success is proof sufficient, and the one of the future will only the more amply justify the Archbishop's farsighted religious policy.

Proverbs Pedantic

A headlong pebble, urging on its course
With swiftest revolutions night and
day,
Has brought acetyledonous, perforce,
To boast of as collected on its way.

Scintillate, scintillate, globule vivific,
Fain would I fathom thy nature
specific,

Loftily poised in the ether capacious,
Strongly resembling a gem
carbonaceous.

An operation with the needle may,
(No inner lacinating pain is meant)
If timely, make you at some future
day,

With thrice times three the labour
spared, content.

Inhabitants of domiciles of vitreous
formation
With lapidary fragments should never
make jactation.
Decorations of the golden grain
Are spread before the ancient fowl
in vain.

Teach not your parent's parent to
extract
The embryonic juices of the egg by
suction.
That good old lady can the feat enact
Quite irrespective of your kind
instruction.



Redemptorist Monastery, East Kildonan, Man.

Operating A Sawmill on Sturgeon Oil

Such was the adaptability of the pioneers of the early seventies that on one occasion, when cylinder oil was not obtainable, they caught sturgeon, extracted the oil, and ran the engine on fish oil.

This sawmill on Fisher River, Manitoba, originally used to saw lumber for the early Selkirk Settlers, was the beginning of The Burrows Lumber Co.

25 Years Later

As a result of the courage and vision of the late Hon. Theo. A. Burrows, founder of this Company, two modern sawmills—one at Grandview, Man., and the other at Bowman, Man.—were erected and are now in operation. The combined output of these two mills during a ten-hour shift is thirty times the capacity of the first mill. Other mills are located in Saskatchewan, Alberta and British Columbia.

Theo. A. Burrows Lumber Co. Limited

Head Office:
Winnipeg Canada

30 Polish Churches In Winnipeg Archdiocese

Holy Ghost Church

MOTHER OF POLISH CHURCHES
IN THE WEST

FRANCIS KULAWY

POLISH names do not figure in the anthology of Western Canada's history, but Polish history is always familiarly connected with Catholic life. It may not be of so much interest to know that amongst the 5,143 population of the Red River Settlement of March 1843, Father Morice in his History of the Church of the West, counts one Polish family, but in pointing today to thirty odd Polish Churches with more than 10,000 members, throughout the Winnipeg Archdiocese, one has a creditable guarantee that many of the first dollars gained by the Polish immigrants in tilling the soil of the West, went towards furthering the cause of God's glory in the new land of adoption.

GALICIANS

By an unexplainable twist of ethnography, the Poles of Western Canada are called "Galicians." Yet, there is no Galician nationality on the map of the world. The appellation is a radical misnomer and only crass ignorance can excuse such an anomaly of concept. Galicia is a province, now restored in part to Poland, and though it is admittedly true that the majority of immigrants to Canada hail from these parts, it were ungeographic to call them otherwise than Poles. And the situation is aggravated by injecting, as some do, a certain amount of disdain into the word "Galician," causing thereby a feeling of distrust, which is bound to only further retard the perfect amalgamation of all the composite races of Western Canada. To make our perhaps less gifted neighbour sense an unqualified degree of inferiority, or give him to understand that he is talking to his betters when he bravely wishes himself understood by the Anglo-Saxon across the road, is tantamount to duplicity of conduct, quite contrary to the oft reiterated boast of "British fair play and decent justice." It is at times lost sight of that such immigrants come here without any antecedents of English history, that they are here by invitation of the Canadian Government, that they have come here to learn an unknown tongue and that they have made many a sacrifice in order to settle here. If some



Holy Ghost Church, Winnipeg

did settle in urban centres, they have done so by the common right of mankind, but by far the greater majority are tillers of Canadian soil.

HOLY GHOST CHURCH

The Polish people boast, in the main, of thirty to forty years' history of immigration. Groups of commendable size arrived towards the close of the last century, after the Canadian Pacific Railroad, as early as 1896, sent an Agent General to the countries of Europe on a lookout for likable farmers to people the land, where the Railroad was then blazing a trail of steel, and which the Government had just surveyed and opened for homesteading. Winnipeg was then the Gateway through which poured the avalanche of land-seeking immigrants, nondescript bundles slung over their shoulders, eyeing with a puzzled look the shining new silver pieces they had exchanged for kopecks, rubels and groshen. Those who could secure employment in the City, remained to swell

its 30,000 population, but, to by far the greater number the sight of a title to 160 acres conjured dreams of an unalloyed joy in the possession of a parcel of the Promised Land. There were then but two Churches in the City, that of St. Mary's and the Immaculate Conception, and it was to the latter, because of its closer proximity to the Northend of the Town, that our first Polish Catholics walked four and five miles each Sunday morning for Mass. The same God was there, the same altar, the same vestments, the same Mass as in their own native land, but the word of God was preached in an unknown language. It was Polish they spoke, though at that they were more familiar with Ruthenian, but French and English sermons far surpassed the few words they have chanced to learn how to mispronounce in their new game of bread winning. Archbishop Langevin soon sought to remedy the situation by looking for help from the confreres of the Oblate Community, to which he belonged. Two Polish Oblates were then completing their studies at the Oblate University at Ottawa, two brothers, Fathers Albert and John Kulawy. His Grace journeyed to Ottawa to interview them and on the 20th of April 1898, he made Father Albert Kulawy pastor of all the Poles, Ruthenians and Germans in his immense archdiocese.

ITINERANT PREACHING

Now commenced a series of missioning in the various colonies, wherever those entrusted to Father Kulawy's care were settling on the homesteads given them. Mass was said either in the open or in the humble shacks of the squatting farmers. In the city, Father Chermier generously permitted occasional sermons in Polish to his immigrant congregation, but, this random preaching produced no lasting results, as long as there was no cultural and religious centre where services could be held at sufficiently regular intervals. If weekly and inter-weekly sermons are found so necessary to keep the faithful a church-going and God-worshipping people, with what sorrowing heart did Father Kulawy look upon that steadily increasing element which began to drift away from his influence, because of not understanding the language of pastor and co-parishioners. Fortunately, Father Kulawy's brother was then available for

the West, and with him came new courage, new ideas.

CHURCH IS BUILT

Archbishop Langevin promised a site for a church, corner Selkirk and Aikins, and at a meeting, held in the Immaculate Conception School, at which Father Chermier was present, it was unanimously decided to proceed at once with the construction of a suitable church which would serve the needs of Poles, Ruthenians and Germans. Building operations were entrusted to C. Caron, architect at St. Boniface, and within three months after the arrival of Father Albert Kulawy's brother, the corner-stone was laid by Archbishop Langevin, (20th of August, 1899) and the first Mass celebrated on All Saints' Day of the same year. Owing to the fact that the new Church was to serve as a parish for three distinct nationalities, German, Polish and Ruthenian, the Archbishop thought fit to dedicate it under the name of the Holy Ghost, the two rites, Latin and Ruthenian, celebrated there, as also the sermons in different tongues reminding him of the Pentecostal Conclave of the apostles, ten days after our Lord's Ascension. A year later, in 1900, the Ruthenians built a separate church for themselves, and in 1903 the Germans established the parish of St. Joseph's, so that since that date Holy Ghost Church has become a strictly Polish parish foundation.

FIRST CHURCH BELLS IN THE CITY

Early parish beginnings are earmarked with poverty both for priest and people. The Fathers had no home and so were constrained to live in the cramped quarters of the basement of the church. They cooked their own meals which consisted chiefly of dry bread and tea, for weeks often passed without the sight of meat, butter or eggs on their frugal table. Yet no Church will prosper along religious lines unless it possess its honoured compliment, a Catholic parish school, and to meet this venture, the Fathers secured a little domicile for themselves and cleared the basement premises for a school. The first lessons were given by Father John Kulawy, while his elder brother Albert roamed the Saskatchewan and Alberta prairies in



Father A. Kulawy, C.M.I.



Holy Ghost School, Winnipeg

search of Polish, Ruthenian and German settlers, organizing and laying plans for churches to be built in their midst in the near future. In the meantime, the church basement was found altogether too small for the growing number of school children, so in 1902, a very pretentious school was built on the Church property, and five Benedictine Sisters from Duluth, Minn., arrived to take charge of the establishment. This again necessitated the Fathers to forego their rectory in favour of the Sisters, and Father John Kulawy crowned his zealous parish work by erecting in 1903, a substantial looking cloister on the corner lot of the parish plant. At that time there were three Fathers attached to Holy Ghost, Father John, the pastor, his brother Father Albert who had charge of the missions in Saskatchewan and Alberta, and Father Gretschel, visiting the home missions in Manitoba. The large and beautiful altar and Stations of the Cross were made by Yan Nowacki, a local artist, and as the Polish people know of no Church in their homeland without bells, it was comparatively an easy matter to gather sufficient funds to hoist these angels of peace in the parish belfry. The pastor however, did not foresee the wave of opposition from the many Protestants, living in the neighbourhood, who, with the first tinkle of the bells, gathered a formidable petition amongst their own to secure an injunction. It must be remembered that the Holy Ghost Church was the first amongst all the churches in the city to hoist bells in its belfry. The opposition was so strong that the matter was finally brought to court and the Polish Catholics won their right to ring bells for church worship.

LATER PAROCHIAL HISTORY

Fatigued with labour, Father John Kulawy was ordered a change of climate by his medical adviser, and his Superiors sent him to the Old Country where he soon recuperated and then laboured as a missionary in Germany and France. He is at present an Oblate missionary in Poland. His brother, Father Albert, assumed charge of Holy Ghost, but, he too was soon ordered a rest and was also sent by his Superiors to Poland, where he is still doing a fruitful work. Thereafter Father Gretschel became pastor and in his time the church was enlarged by a transept and sacristy. After him, December 10th, 1909, came Father Kowalski who established the first Polish Catholic Weekly in Canada, the *Gazeta Katolicka*, which is doing admirable and yeoman work amongst the new Canadians of Polish extraction. In his days the vast diocese of St. Boniface was divided and the Winnipeg archdiocese formed, a second Polish parish on Burrows avenue, that of St. John Cantius being soon after established. With the call issued to Father Kowalski to be Provincial of the Oblates in Poland, the parish was given in charge of Father Leo Nandzik who lifted it out of its near insolvency by a very painstaking adminis-



St. John Cantius, Winnipeg

tration. With his leave, on the 17th of March, 1927, Father Anton Sylla who for eighteen years laboured among the Poles of Calgary and Edmonton dioceses, was named pastor of the first Polish Church in the West, and he is also its present parish priest, having Father S. Wachowicz for an assistant. There are many parish societies, notably the Holy Ghost Fraternal Aid Society, Confraternity of the Holy Rosary, St. Cecil Society, St. Vincent de Paul Society, Catholic Women's league of St. Hedwig, St. Stanislaus Society, St. Therese Society and White Eagle Club. A beautiful parish hall is the most recent parish adjunct.

St. John Cantius Church

IN THE year 1917, while the World War was still going on, a petition signed by a few representative Polish families of Holy Ghost Church, was laid before Archbishop Sinnott, begging for an erection of a new Polish parish within the City of Winnipeg, urging distance from the Mother Church as a reason for their act. His Grace graciously acquiesced to the proposal, writing at the same time to Bishop Rhode of Green Bay to send him a Polish priest for the new parish. As a result, Father Leopold Blum arrived and said the first High Mass in a hall, corner Mountain avenue and McGregor street. This was the first church service in the second Polish parish, which, by the plain wish of Archbishop Sinnott, was to be named that of St. John Cantius, a saint from the soil of Poland.

HIGH ENTHUSIASM

The 200 men gathered at a mass meeting on the second day of December 1917, at the scene of worship were enthused to the highest pitch. A parish committee was formed, pew rents were distributed, levies raised, and the assembled Catholics hardly realized that though their meeting commenced punctually at 3 p.m. it was not adjourned, solemnity reigning throughout, till 9 p.m. But Father Blum did not stay very long and His Grace was constrained to call Father Solski from his fruitful missioning at Sifton to take charge of the parish.

FATHER SOLSKI

The beautiful church which today stands on Burrows avenue in the nor-

thern section of Winnipeg, the flourishing school, in charge of the Benedictine Sisters, all this is due in an eminent degree to Father Joseph Solski, pastor of St. John Cantius's since May 18th, 1917. When he arrived, there was neither church nor school nor rectory—not even lots had been bought upon which to erect a parish plant. One less farseeing would have doubted the feasibility of a new parish when after a half year's operation its parishioners could show no concrete proof of their zeal. Yet, Father Solski pitched into the battle with almost unaided efforts. Many were his eloquent appeals, appeals that found almost miraculous response on the part of the people. The next morning he found hundreds of willing hands, armed with shovels and picks, come to dig an excavation for a church on lots proposed as a suitable site. Men worked night and day, in rain or shine, Father Solski going about, urging, praising, impoverishing himself, all for the glory of God. One can rarely testify to any similar enthusiasm noticeable anywhere else in the annals of church building.

FIRST ADVENT

One who is acquainted with Father Joseph Solski can easily visualize for himself the tender emotions betraying themselves in his face and voice as he raised his high pitched voice to sing "Dominus Vobiscum" to a crowded congregation on the first Sunday of Advent of the year 1918. It was his first Mass to his flock in a parish church all new with high basement walls roofed over for the time being till better times were coming. His sermon that morn must have been full of pathos for the misery of bygone days and full of ringing cheer and holy en-

thusiasm for the bright future that lay in the offing. Yet, not long after, a terrific hurricane swept the roof off the walls, rain poured in and filled the basement with a few feet of water. St. John Cantius parish became Peter's boat on the Sea of Galilee, bent by storm and leaking badly, Christ seemed to sleep at the helm, fatigued with the labour of His flock. But though the priest could not still the storm, his voice had hardly to call for volunteers. They came of their own accord with pumps and buckets to bail the water, while carpenters were salvaging the wreck of the roof—the ardour of one day repaired the damage done during the night.

1925

The parishioners of St. John Cantius' have today a beautiful church. High with its one turret of gothic design, of bright interior and spotlessly clean throughout, over two hundred families meet there each Sunday for Mass and sermon. The picture in the inset gives us an idea of its structural beauty and simplicity of workmanship. The church, school, and rectory represent an investment of seventy thousand dollars, with but twenty thousand to burden the parishioners of the future. For seven years the basement served its holy purpose of a church till the year 1925 when the edifice was constructed according to its present day appearance. Just recently a house for the Sisters teaching in the parochial school was acquired, so that the parish may well be pleased with its thirteen enthusiastic years of work.

St. Elizabeth's Parish

POLONIA, MAN.

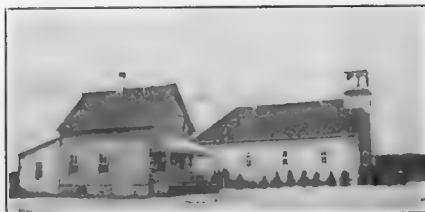
HERE is, in reference to this parish, a news item appearing in the Northwest Review under date of March 6, 1886, which, if not exactly conflicting in evidence, is nonetheless at variance with the local parish history, as given us by the pastor, the Rev. Anthony Flucinski deceased, October 13th, 1930. The question pivots around the nationality of the first Huns Valley settlers. The correspondent of the Review terms them "Hungarians" whereas it appears that the settlers were not Hungarians but Slovaks with an admixture of Poles from Posen and Varmia, all of whom have settled here prior to 1886.

THE CAUSE OF DISCREPANCY

There is much to be said for the error so unethnographically conveyed. In the first place, it was a Hungarian agent, able to speak English who led the first Slovak contingent from Hungary. The Slovaks were then a dependent people, and the agent, in settling his charges in the Valley, called it Huns Valley, thinking of the country which he represented. But the Slovaks were not Huns, though with due respect to themselves from a point of racial extraction, they were officially Austrians. Secondly, it seems equally certain that there were indeed a few genuine Hungarians in the settlement, names like Eris and Count de Dory apparently being such.



Father Solski



Polonia, Man.

FIRST CHAPEL

Reading further the news item in the Review, referred to above, we learn that the so-called "Hungarians" on the reserve northeast of Minnedosa have already commenced work on their church building and hope to have it ready for divine service by the opening of spring. Numerous friends have made donations to the edifice in the shape of material. Archbishop Tache, of St. Boniface, gives the tin for the spire and the roof, Major Brise Moir gives doors and the Count de Dory gives the lumber for siding furnishing. We deduce therefrom that as early as 1886 the settlers in the so-called "reserve" of Huns Valley were numerous enough to launch on a church-building programme, and that their history touches the very memory of the sainted Archbishop Tache, second archbishop of St. Boniface, six years before his death. The chapel was built on the present cemetery site, the priest who first ministered to the visiting missionary being a Pole, Father Suchawski a Redemptorist, from Brandon, who, however, could not speak the Polish language. But it is he who recorded his baptism of an offspring of Theodore and Barbara Rogacki, on the 6th of October, 1899.

NEW CHURCH AND MORE SETTLERS

There is at Polonia a whole stock of American Poles, all from Buffalo, New York, who first immigrated into the States and were later induced by agents to seek land in the Huns Valley district. These Poles with their greater numbers soon outnumbered the Slovak settlers, so that the settlement became since three decades or so a strictly Polish colony, there being but three Slovak families living here at the present time.

FATHER DELAERE, C.S.S.R.

The name of Father Delaere, a Belgian, well conversant with the Polish language, is still being mentioned in neighbourly conversations by the Valley farmers. They all recall the almost superhuman difficulties he experienced before he harmonized the linguistic troubles of his diverse-tongued parishioners. Congregational singing was done in two different languages going at the same time, one side singing Slovak hymns, and its counterpart raising its full throat to Polish canticles. Final trouble came when the old cemetery chapel ceased to be the parish church, Father Delaere having succeeded to build a more commodious structure in 1902, which was blessed by Archbishop Langevin in August 27, of the same year. The Slovaks, voicing their special rights of precedence to the cemetery chapel, would not permit the Poles to transfer its furnishings to the new church. It is to the credit of Father Delaere that he finally succeeded in pacifying the turbulent temperaments of his mixed congregation.

SUCCESSORS

Father Delaere said Mass at the Valley once a month, and his time in between he devoted to combing the whole northern district in search of Polish settlers, who took up homesteads in the Oakburn, Sandy Lake and Rossburn districts. He also built a rectory at the Valley, and saw to it that either Fathers Borgoni or Uridjays came to say Mass for his people, if he was otherwise occupied in the outer districts. This was till the fall of 1903, when Father Ernest Kostorz was appointed resident priest, remaining till the year 1905, when in July Father Ant. Pulaska took his place, and ministered here till 1910. Thereon we read that Father Szejnowski was pastor till 1915, and after Father Szejnowski it is Father Joseph Solski who visited the people for three years without living in the district. He was replaced by Father Leopold Blum, a resident priest for but one year, and an-

other year's tenure was held by Father Hucal. Then came another break in residential clergy with Father J. Knapik, C.S.S.R., who was a visiting missionary from Brandon also for a year. Since September 1921, there resided at the Valley Father Anthony M. Plucinski, ordained at Cracow, Poland, by Cardinal Dunajewski, thirty years ago. The change in the name from Huns Valley to Polonia came a few years ago through the instrumentality of Mr. John Pazdor, editor of the *Gazeta Katolicka*, who felt that the Postal authorities of the Dominion would not discountenance the community petition for a commutation of a name which was in direct contravention to the racial susceptibilities of the Valley settlers.

St. Hedwig's Parish

BRANDON, MAN.

A FEW contingents of Polish families arrived in Brandon at about the same period of time as those who chose Winnipeg for place of residence, that is, about the year 1896. The Redemptorist Father had already built St. Augustine's Church and hence it is in this Church that the Poles congregated to satisfy their religious needs. The difficulty of language was met by having Belgian priests who had learned enough of the Polish language, to preach to them on various occasions in their native tongue. This went on for two decades till the year 1920, when the Redemptorist Father Joseph Knapik raised sufficient funds among the Polish Catholics to plan on building a church for their own exclusive use. The church which they now possess was at one time church property of the Brandon Anglicans, who sold it to the Polish parish for twelve thousand dollars. The Church was blessed by Archbishop Sinnott and placed under the patronage of St. Hedwig. It is an old brick building and presents a rather sombre appearance. Situated but seven blocks from St. Augustine's, it has this inadequate feature about it that is removed by about twenty minutes walk from the so-called flats where the Polish families built their humble homes.

THE PRIESTS IN CHARGE

After Father Knapik came Father Racaszek whose term of tenure was cut short by the appointment of Father Urbanik, who was in turn succeeded by a six months' pastorate of Father Zielonka, the organizer of a girls' sodality of the Children of Mary. Its present pastor is Father Wisniewski, under whose care the parish continues to be in a flourishing condition. There are about 150 families on the parochial register and the parish owns 10 lots besides church and rectory. The parishioners are in the main employees of the two Canadian Railroads.

St. John Cantius

OAKBURN, MAN.

WHEN the first Polish immigrants took to homesteading along the Neepawa-Russell line, their nearest Railway Station was at Shoal Lake, on the C.P.R., some twenty miles distant from Oakburn in whose vicinity the majority of them have settled. This was in the year 1900, and though after thirty years, signs of prosperity are in evidence, five churches being built as outposts in these five Polish settlements, the hardy pioneering class of three decades ago found it difficult enough to eke out a miserable existence. But hardship is only problematical with weaklings, and to people born under difficulties and political duress, the obstacles incumbent upon Canadian land-tilling, did not send

them adrift as beggars but rather made them more resolute to stay and win out as others have done before them.

FIRST MISSIONARY

The name of Father Delaere C.S.S.R., is still redolent with fame among the older Poles of the district. He it was who commanded them all to the woods to cut down logs, himself setting them an example. The logs were mainly carried on their shoulders, and brought to a spot, selected as suitable for a Church. There they lifted the heavy beams and soon enough a substantial log Church, the pride of their hearts, gathered of them all for Sunday worship. Father Delaere was not a Pole but he learned the difficult language, and fullest credit is due him for the Catholicity existing in the district. He tramped the woods, and sought out families which if left to themselves, would have shied, they and their children, from the priest's black cassock and later given a deaf ear to future pastors of their souls.

TWO CHURCHES SINCE

The old log church is there no longer. It stood for a little more than its twenty fifth anniversary, and gave place to another, more sumptuous one, built in 1926 by young Father W. Maciaszek, whose efforts enabled him to pay for the new edifice in full as soon as the last nail was driven. But the building was not destined to last very long. A fire wiped it away on All Souls' Day, in the year 1928, a new pastor, Father Joseph Kurys by name, having just been appointed. Fortunately, an insurance covered the loss to some extent, and the people, urged on by the Archbishop and their pastor, set willing hands to the erection of a new church, their third one. Many parishioners who drew in logs for the first church, dismantled but a short while before the second church was finished, labored as assiduously now as then, only that 30 years of labor have bent their backs and furrowed their cheeks. His Grace, Archbishop Sinnott blessed the new edifice in August of 1929, coming to the mission through a veritable torrent of rain and gumbo-land, for which the district is famous. There are now about fifty Polish families in the Oakburn parish, and all within a radius of six to seven miles.

OAKBURN MISSIONS

All the Oakburn mission churches are in the midst of their respective settlements and consequently not in the villages after which they are called. Thus the mission at Wisla, also with fifty families, situated some thirteen miles southeast of Oakburn Church, and called after the prince of Apostles, is quite far from the railroad. The Church there is in size as large as the chief Oakburn mission, and was built in 1917 by the almost unaided efforts of the people themselves.

About thirty-five miles east of Oakburn, there is a siding called Rackham. Here also is a fine church, about three miles south, built in 1924, and being the House of God for another group of fifty families.

The church, ten miles north of the village of Rossburn and twelve miles from Oakburn, houses some thirty-five families regularly, once a month for Sunday Mass, the Church being older than any of the other mission churches, as it was constructed about twenty years ago. It is difficult of access after a rain, as it dominates a hilltop, and is, in fact, the smallest and the poorest.

The fourth mission that of Angusville, is about forty miles from Oakburn village, has thirty families, and its church now stands for close to twenty years. Further on lies the village of Russell with a Catholic mission and a Catholic Hospital.



Holy Trinity Church, Sifton, Man.

Sifton and Its Missions

FROM the year 1898, when the first vanguard of Polish families began to settle in the Sifton district, thirteen priests, at various intervals of time and sacrifice, have been laboring for their spiritual welfare. The first missionary was Father Page, an Oblate and a Frenchman, who gathered together twelve families at the railroad station, and said the first Mass they have had an opportunity to hear since their arrival from the Galician province of Austria, now belonging to Poland. This was in 1898, and towards the end of the year following, Father Albert Kulawy O.M.I., the first Polish missionary, came to effect a happy organization of the Poles into a mission-parish, which he could regularly attend from Winnipeg.

THE FIRST CHAPEL

It was Father Gretchel O.M.I., who, in 1900, built a small chapel, 25 x 18, on the farm of Stephen Ugrzylo, but as it proved too tiny, another one was soon in construction, which, however, burnt down before it was completed. Father Gretchel remained for two years and in 1902, came Father Pulaska, a secular priest, who ministered till 1906, when the mission reverted back to the Oblates with Father Leonard Nandzik O.M.I., as pastor. This priest commenced building a third chapel, about a mile and a half from the village of Sifton, there being now twenty families farming the land, and contributing some \$200.00 for that purpose.

Father Sabourin was at about the same time visiting the Ukrainian Catholics of the district, and as the Poles of Sifton were well conversant with the Ruthenian language, they very willingly assisted at his Mass, said in the Greek rite of worship. It is also in Father Nandzik's time that some sort of a rectory was put up which, however, was not habitable till the coming of Father Anthony Plucinski, another secular, in February, 1911, who did much to stir up the zeal of the people till they, in a very short time, had their little chapel excellently furnished with everything necessary for God's worship.

PASTORAL VISITATION

In 1911, Sifton received a visit from Archbishop Langevin, who counselled the people to move the chapel from the country into the village, in which case he was willing to donate 15 acres of land for the purpose. But the people demurred, fearing the necessary expense such a transaction would demand, and upon the Bishop's second arrival in the following year, His Grace saw no concrete action undertaken. This, however, was done when Father Joseph Solski was appointed in charge of souls at Sifton. By dint of persuasion, he gently led the people until they fell in a genial line of co-operation, and when Archbishop Sinnott made his first pastoral visitation, he was brought in procession to a

(Continued on page 121)

Work of The Department of Labor of Canada

LNLIKE many other departments of state, which may claim counterparts in the various Governments of the world for centuries, a department of labor is wholly a product of modern conditions, and its inception in the case of the Government of Canada is relatively recent. The standard function of a department of labor is to administer legislation on social and labor matters; and since such legislation has been necessitated in large part by circumstances which have attended the development and mechanization of industrial organization in recent times, it might therefore be said that these modern conditions have created departments of labor.

The general function of the Dominion Department of Labor is to administer, under the direction of the Minister of Labor, legislation on labor matters passed by Parliament, but there are very real limits imposed in respect of the classes of such laws that may be enacted by the Parliament of Canada. These limits grow out of the fact that we have a federal system of government, with a consequent division of powers between the Dominion and the provinces. Our written constitution, the British North America Act, gives to the Dominion Parliament power to enact laws regarding the regulation of trade and commerce, census and statistics, navigation and shipping, naturalization and aliens, and, generally, for the peace, order and good government of Canada in relation to all matters not coming within the classes of subjects assigned, exclusively to the provincial legislatures. Therefore, legislation administered by the Department of Labor must necessarily be subject to the legislative jurisdiction of Parliament.

The inception of the Department of Labor dates from the year 1900. It was established in that year by the enactment by Parliament of the Conciliation Act, which provided it with two main functions: first, that of seeking to prevent strikes and lockouts in industry, by voluntary conciliation; and second, the collection of information on social and economic matters, and its publication in a monthly magazine, the "Labor Gazette." Another function which fell to the lot of the Department as a result of the Session of the same year was that of the work incidental to a resolution then adopted by Parliament declaring for a fair wage policy in the matter of works and contracts carried on for the Government of Canada. Though in the intervening years the principles and legislation underlying these three functions have been altered to meet circumstances, though other functions have been added to the work of the Department from time to time, the three matters of conciliation in industrial disputes or threatened disputes, the collection and publication of information on economic, social, and industrial problems, and the administration of the Dominion Government's fair wage policy still remain among the more important phases of the Department's work.

When the Department was first established, for the purpose of administration, it was placed under a minister of another department, and from 1900 to 1909, successive Postmasters General, were likewise Ministers of Labor. However, the Department of Labor Act of 1909, which amended the previously existing statutory basis for the Department, provided for a Minister of Labor holding no other portfolio, and the first Cabinet officer to occupy the newly created portfolio was the former Prime Minister, the Right Hon. W. L. Mackenzie King. Mr. King had previously been associated with the Department in the capacity of Deputy Minister from its inception in 1900 until 1908.

The work of the Department of Labor in its main divisions may be summarized as follows:

I. Conciliation and Arbitration in Industrial Disputes.—Mention has already been made of the Conciliation Act of 1900, which, modelled on a British statute of 1896, established the Department of Labor as a branch of government. This Act introduced certain features for the solution of industrial difficulties that have later, through a process of evolution, become the accepted practice in handling such matters. Provision was made for the appointment of officers who would be available to proceed to localities where industrial strife existed or threatened and to endeavor in the interests alike of employers, employees and the public to effect amicable settlement.

In 1907 a further important advance in legislation to obviate or settle industrial disputes was recorded by the enactment in that year of the Industrial Disputes Investigation Act, "an Act to aid in the prevention and settlement of strikes and lockouts in mines and industries connected with public utilities." This measure, frequently called the "Lemieux Act" from the name of the Minister who presided over the Department at the time of its passage, is one of the most widely known measures looking to the settlement of industrial disputes. The Act seeks to prevent an actual strike or lockout until the Minister of Labor has appointed a board of conciliation and investigation, consisting of a nominee of the employees, a nominee of the employer, and an impartial chairman. From the date of the enactment of the Industrial Disputes Investigation Act in 1907 to March 31, 1930, there were 730 disputes dealt with under this statute, in 500 of which cases boards were established, and in only 38 cases was a strike or lockout not averted or ended. It is interesting to observe that this Act has been the subject of study and has, in fact, been used as a model for conciliation legislation in many parts of the world. It was the inspiration for laws in Transvaal, Queensland, New Zealand, Colorado and Japan. Other governments, notably those of Mexico, Chile and South Australia, have since had it under consideration, with a view to proposing

similar legislation within their jurisdictions.

Even apart from cases where the Minister has legal power to interfere, the officers of the Department regularly mediate on the request of interested parties in cases of dispute, and many cases have been most amicably settled as a result.

II. The Fair Wage Policy of the Dominion Government.—Reference was previously made to a resolution of the House of Commons of 1900 establishing for the Dominion Government a fair wage policy in connection with works carried on under contract and supplies being procured under contract for the Government of Canada, as well as on works aided by Federal funds. This policy provides that wages and hours in connection with work of the class mentioned should be such as obtain in the district where the work is being carried on, or otherwise be such as are considered fair and reasonable. The work involved for the Department of Labor in this respect has been considerable, for in cases where the question is raised the actual determination of the rates to be paid and the hours to be worked rests with the Minister of Labor and his Department, and where workmen complain that the fair wage policy is not being adhered to it is the Department of Labor which has the responsibility of investigating and adjusting such complaints. The scope and intent of this fair wage policy was clarified by a measure enacted at the Parliamentary session just closed. The Act also provides for an eight-hour day on Dominion Public Works.

III. Old Age Pensions.—In 1927 Parliament passed the Old Age Pension Act, providing for a Dominion-Provincial Old Age Pension system. While the administration and payment of pensions is entrusted to the provinces, the Federal Government, through the Department of Labor, reimburses each province to the extent of one-half of the sum disbursed for such pensions. To become effective in any province this scheme requires provincial legislation and the financial co-operation of the Provincial Government. The Federal grant is dependent upon each province concluding an agreement with the Dominion to pay pensions in a stipulated fashion. Pensioners must be British subjects of more than twenty years' residence in Canada and of more than five years' residence in the province, who are at least seventy years of age. The maximum pension is twenty dollars per month, with an equitable deduction for annual income over \$125. The scheme is now in effect in a majority of the provinces, namely, British Columbia, Saskatchewan, Manitoba, Alberta, Ontario and the Northwest Territories. In addition, New Brunswick has just passed an Act, while consideration is being given to the subject in other provinces. On March 31 last there were already approximately 43,000 old age pensioners in Canada.

IV. Annuities Branch.—In order to assist persons to accumulate a competence for their old age out of earnings

and savings, this branch of the Department of Labor sells annuities to the public on practically any of the recognized bases normally employed in annuities work. Annuities may be either of the immediate or deferred types and may be purchased for a return annually of any amount from ten dollars to five thousand dollars.

V. The International Labor Organization.—Canada being a member of the League of Nations is consequently affiliated with the International Labor Organization which was established by the Treaty of Versailles and the other treaties of Peace which concluded the Great War. The Government of Canada has permanent representation on the Governing Body, that is, the Executive of the International Labor Organization and Canada is also regularly represented at the different conferences which are usually held once a year. The Department of Labor is the Department of the Canadian Government primarily charged with the responsibility of maintaining our liaison with this organization, which looks to a uniform betterment of working conditions throughout the countries of the world.

VI. Information Services.—The range of subjects regularly studied and reported upon by the Department of Labor comprises practically all the major branches of social and economic topics embraced in the general title of Labor problems. Statistics are regularly collected on the subjects of strikes and lock-outs, industrial accidents, trade union unemployment, public employment office records, cost of living, prices and wages. This information is regularly published in the official publication, the "Labor Gazette," which, incidentally, will complete its thirtieth year in September next. Annual reports on labor legislation enacted by the various legislatures and the Parliament of Canada, and on the subject of trade union organization in Canada are also compiled for distribution. In addition the Department of Labor periodically carries out studies in various classes of labor research and special volumes are issued from time to time dealing with these questions. A valuable library on economic and social subjects has been assembled and maintained by the Department.

Enough has been said in the foregoing sketch of the functions of the Department of Labor to indicate in a general way the nature of its work. To sum up, it may be looked upon as an institution of a most human character. All of its work centres around the betterment of industrial, social and living conditions, particularly in so far as those engaged in industry as employees are concerned. It treats of Canada's citizens, regardless of their occupation, as members of society deserving the utmost attention. Though its scope, due to the limitations on Parliament's legislative powers in respect of labor legislation, is necessarily limited, it does endeavor, within the limits laid down, to promote industrial peace and to maintain healthy, economic, and social conditions throughout the whole Dominion.

Thirty Polish Churches in Winnipeg Archdiocese

SIFTON AND ITS MISSIONS
(Continued from page 119)

larger and more commodious church than the three other chapels which the parishioners have built to substantiate their peculiar theory that a chapel should necessarily be in the country, as they were fearful of the village influence, such as it was, upon their children. The new church was built right in the village, and as it stands today, is one of the neatest in the country for miles around. Father Solaski also finished the rectory and it is to his credit that there is not only a church in Sifton but that there are thirteen other little churches established along the Sifton to Swan River junction.

OTHER PASTORS

Upon Father Solaski's call to form a parish in Winnipeg, Sifton received Father Stronski, ordained by Archbishop Sinnott, for pastor. He worked here for two years and a half, being succeeded by Father Joseph Kurys who, after three years of ministry, left it in charge of Father Andrew Wisniewski, who again, was replaced by the present pastor, Father Marion Orlinski in the year 1928. The priest in charge of Sifton has, as was intimated, many other outlying points to visit, there being, in all, some three hundred families under his care. Here follow the names of his various missions with the approximate number of families in each:

Sifton with 36 families; Ashville with 37 families; Keld with 16 families; Shordale with 25 families; Merridale with 18 families; Rorketon with 12 families; Solater with 10 families; Pine River with 20 families; Garland with 14 families; Ethelbert with 18 families; Zalcia with 14 families; Oakbrae

with 11 families; Fork River with 24 families; Winnipegosis with 10 families; Renver with 14 families.

St. Hyacinth's Church

PORTAGE LA PRAIRIE, MAN.



LD St. Cuthbert's mission church at Portage La Prairie burned down in the beginning of 1913, and when its committee foregathered to plan on what was to be done, there were on the spot a few representative Polish families who were ready to offer two hundred dollars for lumber that could still be salvaged from the conflagration. The Poles were parishioners of St. Cuthbert's but being forty families strong, and not able to fully understand the language of their English-speaking brethren, they thought this a favourable opportunity to petition the Archbishop of St. Boniface for the construction of a church with a separate mission once they could secure the salvage of their former parish. It was with this end in view that John Zywna and John Ziubrak called a meeting at the home of the former for March 7th, 1913. As the St. Cuthbert's committee accepted, three days before, their offer of \$200.00, the assembled, to the number of 32, gave powers to John Zywna, Simon Chachala, Michael Gardy and Dominic Felechaty to proceed to Winnipeg in order to interview the Rev. Father Kowalski O.M.I., pastor of Holy Ghost Church, concerning what proper action may be taken in order to build a church, the plot selected being that on the corner of Elisabeth and Fifth avenue.

ARCHBISHOP DONATES

On the committee's arrival in Winnipeg shortly after, Father Kowalski accompanied its members to St. Boniface in order to lay their case before

Archbishop Beliveau, who not only gave his permission but also donated two hundred dollars towards the speedier realization of their fond hopes. The committee then proceeded forthwith to pay for the lumber of St. Cuthbert's and also bought the proposed lot for \$368.15.

CHURCH IS BUILT

On the 20th of May, Father Kowalski was in Portage to interview all the people and give his seasoned advice as to what manner of church was to be built. At the same time, he informed them that he would come to say Mass on the 31st of May, for which they repaired to the Greek Catholic cerkiew. After vespers of the day, a meeting was called to order, the first under the presidency of a priest. It was decided to raise a building 64 by 32, with a belfry and sacristy, using as much of the salvaged lumber as possible. The church was to be of brick veneer, plastered interior, and with a full basement underneath.

The plot under the church was blessed by Father Nandzik, on the 8th of July 1913, and immediately thereafter excavation began. The cornerstone was laid by Msgr. Dugas of St. Boniface, assisted by Fathers Prudhomme, Shult and Kowalski. Father Prudhomme delivered a sermon in English and Father Kowalski in Polish.

Late in December of the same year, the church was sufficiently finished to allow the coming of Archbishop Beliveau to bless it on the 21st of December. Father Kowalski said the first Mass in the new Church, His Grace delivering a sermon at Vesper service, administered Confirmation and gave Benediction.

The Church costing some four thousand dollars, has been placed under the tutelage of St. Hyacinth, a Saint of the Polish soil. It is of fairly large construction and is in every way the

biggest and the very finest Polish Church in Manitoba outside of the cities of Winnipeg and Brandon. As for a good many years, no resident Polish priest could be had. St. Hyacinth's always remained a mission till Archbishop Sinnott appointed Father Francis Stronski, coming from Albany, New York, its first pastor, attaching thereto a few missions in the vicinity. Priests who were more or less regular in attending St. Hyacinth's prior to the last appointment were: Fathers Nandzik, Bronislav, Solaski, Korwin-Szymanowski, Zielonka and Urbanik.

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The Early Lumber Industry of Winnipeg

By THEO. A. SPARKS, Vice-President, Theo. A. Burrows Lumber Company, Limited

In any resumé of the early history of the pioneer enterprises of Winnipeg there must necessarily be mention made of that of the pioneers who struggled against keen competition from larger mills on the bordering States, together with uncertain credit risks in the lumber business of Winnipeg, as Winnipeg was, at one time, the centre of an extensive lumber manufacturing district.

Outside of some small portable mills of the early settlers of Port Garry as Winnipeg was originally known, probably the first saw-mill in Winnipeg was that of Jarvis & Berridge, established previous to 1870. Shortly after this date the mill blew up as a result of a boiler explosion, and was not rebuilt. This mill was operated at the foot of Water Street east of the present Breen's Automobile Building.

In 1876 Dick & Banning started a saw-mill in about the same location, which was operated for several years, followed in 1882 by a rather larger mill, cutting Minnesota pine that was "driven" in on the Red River, and owned by the Winnipeg Lumber Company. In 1883 the Sprague Lumber Company erected a mill off Higgins Avenue, which operated until 1913, when it was dismantled. In 1885 Hugh Sutherland also decided to embark in the uncertain waters of saw-milling and erected a mill at the mouth of the Seine River. In 1878 the late Honorable Theo. A. Burrows, Lieutenant-Governor of Manitoba, then a student in his uncle's law office (and incidentally the first law student in Winnipeg), coming a few years before from Ottawa, where he had inherited a love for lumber manufacturing, bought from the mortgage and former owner, the late Lord Strathcona, a saw-mill on Lake Winnipeg, at Fisher River, near the present site of the Manitoba Paper Company plant, and barged the lumber to Winnipeg. This mill had been brought out to this country to saw lumber for the early Selkirk settlers. In those early days (and in fact to a large extent yet) the lumber manufacturing industry was surrounded by ever-present hazards of the elements, uncertain markets, difficulties in getting competent labor and supplies. While this, no doubt, applied to all the early lumber ventures, the writer of this article is necessarily more conversant with those difficulties encountered by Mr. Burrows, then just out of his teens, and who, at his death, was the oldest lumber manufacturer then operating in the province of Manitoba.

I trust I may be pardoned if I may therefore relate some of Mr. Burrows' experiences without reflecting on those of other pioneer lumbermen, with which I may not be so familiar. In

operating on Lake Winnipeg, owing to the necessity of anticipating his requirements and taking them in before freeze-up, there was laid the foundation in addition to his great natural ability at his death, comprised two large saw-mills—one at Grandview and one at Bowsman, Manitoba, each capable of cutting 150,000 feet per day of ten hours, and each of which is possibly



The City Hall, Winnipeg

of his uncanny faculty of foresight in anticipating the requirements of a business that called for foresight to a remarkable degree. On one occasion, on Lake Winnipeg, the only oils and greases for the operation of the mill taken out by him in the fall, was a little hard grease, and for cylinder oil he caught sturgeon and ran his engine on sturgeon oil. Owing to the lack of experienced mill men, he learned to speak the Indian language fluently, and then tamed an entire mill crew of Indians; no mean accomplishment, as may be understood by a saw-mill man. This mastery of details, his democratic spirit and close application to work (in fact at all times the most ardent worker in his organization) enabled him to build up his extensive business which,

fifteen times the capacity of his original mill—together with a number of smaller mills in the provinces of Saskatchewan, Alberta and British Columbia.

In 1895 Mr. Burrows established a retail yard, as Burrows & Hall, just

north of the C.P.R. station; and as an indication of the difficulties of the early lumbermen, he turned it over to his partner seven years later in return for his partner's assumption of the partnership liabilities. As an indication of his determination and business energy, this rather disastrous retail experience did not deter him of again trying to secure some return from the retailing, as well as the manufacturing, of lumber, and he eventually owned a line of retail yards (at one time forty-five) on the prairies. Mr. Burrows' early experience in selling his own lumber on the road in strong competition to Minnesota mills, and then going back to see that it was manufactured properly and also shipped (because he never overlooked details), his insistence of hiring his own men and knowing their worth by working with them, his personally cruising his own timber rather than taking the estimate of a cruiser, his camping out on trails at night; his early struggle to educate himself until, at his death, he was probably the most widely read man in Winnipeg; his undying faith in the country; his remarkable memory; the application of his organizing ability as Land Commissioner of the C.N.R., and, in fact, his fearless and tireless handling of the many obstacles he

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encountered in his business career, would make a volume. I must not let my personal admiration of them take more space. I wish merely to add that he lived to see the consummation of his early struggles grow to a large business, which is being carried on under the presidency of his son, Mr. T. A. Burrows, Jr., to whom he gave a University and Technical Forestry Education that he had been denied himself and who inherits from his father a loyalty to the organization seldom seen in any business, as it includes a score of employees whose term of service runs from ten to thirty-five years.

No resume of the lumber business in Winnipeg would be complete without the mention of the contribution to that industry of the firm of Brown & Rutherford. This firm started in a small shop in 1872, located approximately where the Ashdown wholesale warehouse now stands, moving in 1883 to their present site and establishing a saw-mill at that site, cutting Manitoba oak and white pine from Minnesota. Their story from then, and their small beginning to their present plant, the most modern of its kind in Western Canada, is also a story of close application to work, at times when the results were very discouraging.



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OTTAWA, CANADA

December 27th, 1930.

To My Fellow Citizens,
Everywhere in Canada.

Ring Out the Old, Ring in the New!

Another few days and 1930, with whatever it has brought us of success or of failure, will have passed into history, and our thoughts will be centred on a new year, and on the better times we sincerely hope it has in store for us.

While the opportunities of the past are gone beyond recall, the future is ours to make of it what we will. And we can make it a far brighter, a far more prosperous future, for ourselves individually and for Canada as a whole, if we all resolve to profit by the lessons our experience has taught us.

Among those lessons, surely we have learned how dependent each of us is for his own opportunities and his own advancement upon the well-being of Canadian producers as a class, and how much better it would be for every one of us if in our daily buying we were all to favour Canadian products.

If you believe that "Produced-in-Canada" doctrine is sound common sense, that it points the logical way not only to relieve unemployment but to lay broader and deeper the foundations of our national prosperity, why not make the practice of it one of your foremost resolutions for 1931?

Celebrate the new year by ringing out old habits of carelessness in buying, and ringing in the new resolve henceforth to be studiously careful. For 1931 let this be your creed:

"I believe in Canada.

"I love her as my home. I honour her institutions. I rejoice in the abundance of her resources.

"I glory in the record of her achievements. I have unbounded confidence in the ability of her people to excel in whatsoever they undertake. I cherish exalted ideals of her destiny as a leader among world nations.

"To her I pledge my loyalty. To the promotion of her best interests I pledge my support. To her products I pledge my patronage. And to the cause of her producers I pledge my devotion."

If you are willing to embrace this creed, a copy of same artistically executed in colours, and on heavy stock suitable for use as a wall hanger or for framing, is yours for the asking. Just clip and fill in the coupon herewith. Address your envelope as shown on the coupon. Mail it without affixing stamp, for this particular letter will be carried free.

Very sincerely yours,

A. H. Stevens

Minister of Trade and Commerce.

13

The Minister of
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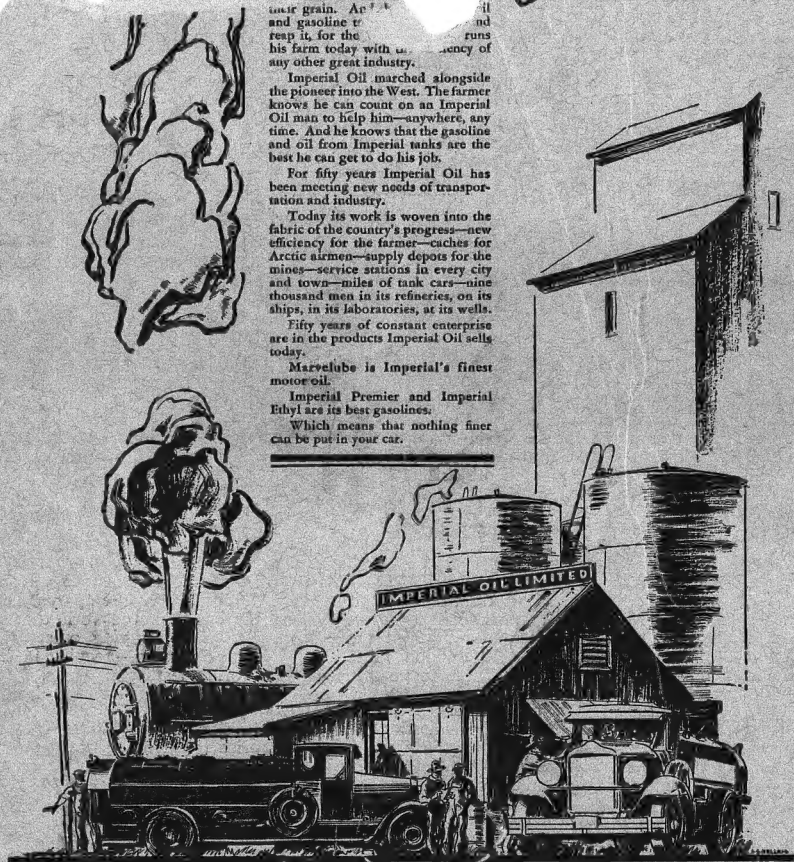
Today its work is woven into the fabric of the country's progress—new efficiency for the farmer—caches for Arctic airmen—supply depots for the mines—service stations in every city and town—miles of tank cars—nine thousand men in its refineries, on its ships, in its laboratories, at its wells.

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Which means that nothing finer can be put in your car.



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